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MEMOIR OF THE REV. JAMES MANNING, D. D.

FIRST PRESIDENT OF BROWN UNIVERSITY.*

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A CENTURY has elapsed since the birth of Dr. Manning, and nearly half that portion of time since his death. Few, very few, of his contemporaries are now among the living upon earth. Not one of those liberal and enlightened friends of piety and learning, who helped to lay the foundations of Rhode Island College, and not one of the original members of its Corporation, forty-eight in number, are now alive to lend the aid of their recollections to this endeavor to place on record a few memorials of the life and character of James Manning. Of the Professors associated with him, the venerable Dr. Waterhouse,† of Cambridge, Ms., is the only survivor; and of the Tutors, all except the Hon. Asher Robbins,‡ of New-

* This institution was incorporated as "The College or University in the English Colony of Rhode Island;" and was, in common parlance, denominated Rhode Island College, till the year 1804, when, in consequence of a liberal donation from the Hon. Nicholas Brown, of Providence, the Corporation determined that it should "be called, in all future time, by the name of BROWN UNIVERSITY."

† This gentleman, distinguished in the medical history of our country, as "the American Jenner," was born in Newport, R. I. His father, originally a Presbyterian, embraced the religious opinions of the Society of Friends, after he had reached mature life; and to those opinions he remained sincerely attached, till his death, at an advanced age. His son, to borrow his own language, "was born and educated in the principles of liberal Quakerism." He has, however, it is believed, never adopted the peculiarities of that quiet and useful sect, nor has he, for many years, been accustomed to unite with them in their religious worship. Dr. Waterhouse never received a collegiate education; but few of our countrymen have been more frequently honored by distinctions from literary and scientific bodies, at home and abroad. That his early academical training was not neglected, is evident from his various publications, some of which evince a familiarity with the learned languages. He was a pupil of the celebrated Dr. Fothergill, of London, and he subsequently pursued his medical studies at the famous schools of Edinburgh and Leyden. From the Leyden school, he received the degree of Doctor in Medicine. In 1783, he was appointed Professor of the Theory and Practice of Medicine in Harvard University, and he continued to perform the duties of that Chair, for the period of nearly thirty years. This was among the earliest medical schools established in our country; and of the original Professors, Dr. Waterhouse alone survives. From 1782 to 1795, Dr. Waterhouse was a member of the Board of Fellows of Rhode Island College, and, in that capacity, he seldom failed to attend its annual Commencements. In 1784, he was elected Professor of Natural History in the same institution, and, while occupying this chair, he delivered, in the State-house in Providence, the first course of lectures upon that science ever delivered in the United States. The benevolent and intrepid agency of Dr. Waterhouse in introducing vaccination into this country, is too fresh in the public recollection, to need more than this passing allusion. Among the works which he has published, may be noted, more particularly, an elaborate and ingenious essay, in one octavo volume, which is intended to show that Lord Chatham was the author of the celebrated Letters of Junius.—Dr. Waterhouse, we are pleased to add, is still living; and, though he is far advanced in the vale of life, his spirits are cheerful, and his mind is gratefully occupied in those intellectual pursuits to which, in the more active seasons of life, he was devoted.

‡ This early friend and official associate of Dr. Manning was born in Connecticut, and was graduated at Yale College in 1782. Soon after he had completed his collegiate education, he was elected a Tutor in Rhode Island College. While, for the term of seven years, he was thus occupied in quickening the diligence of his pupils, and in imbuing their minds with a genuine relish for the varied forms of classical beauty, he sought every opportunity to cultivate his own taste for the classics, and, indeed, for every species of elegant learning. After resigning his Tutorship, he studied law under the late Hon. William

port, R. I., are departed. These impressive facts are here stated, not so much to inculcate a lesson of moral wisdom, as to anticipate objections to which this sketch of Dr. Manning may be liable, from its deficiency in minute information, and in discriminating estimate of character. In connection with these facts, it should, for the same reason, be added, that Dr. Manning never published any of the productions of his mind, except a Baccalaureate Address, and that, with the exception of one or two familiar letters, he left nothing in manuscript. From scattered and unavoidably imperfect sources must, therefore, be collected all the particulars which can now be obtained respecting this remarkable man, and (in reference to Rhode Island) this eminent pioneer in the cause of science and letters.

Dr. JAMES MANNING was born in Elizabethtown, N. J., October 22, 1738. Concerning his remote ancestors, it is now too late to obtain authentic information. His parents are said to have been substantial and pious people; and, from the skill in husbandry which their son exhibited, it is inferred that they were proprietors and cultivators of the soil. To them and to the village school, was young Manning indebted for his first lessons in the elementary branches of learning. To parental counsel and example was he also indebted for those principles of right conduct, and those cultivated moral sensibilities, which saved his youth from frivolity and vice, and which, ere he had ripened into manhood, God was pleased, through the influence of his Spirit, to crown with the beauty of Christian holiness. At what age he became the subject of peculiar religious impressions, is not known; but it is known that, before he had attained his majority, he solemnly consecrated himself to the service of God.

In the year 1756, the Rev. Isaac Eaton, opened an Academy at Hopewell, N. J. "for the education of youth for the ministry." To Mr. Eaton belongs the high honor of being the first American Baptist to establish a seminary for the literary and theological education of those young men who embraced the doctrines of his sect, and designed, ultimately, to preach them. In this seminary, young Manning pursued those branches of mathematical and classical learning which, at that time, were required for admission into our American colleges.

At the age of about twenty, he entered Princeton College, then, as now, one of the most distinguished literary institutions in the country. Of his collegiate life few memorials have reached the present day. It passed on, probably without striking incident, from its commencement to its close, in the pursuit of high intellectual aims, and in the cultivation of a well-formed moral character. He graduated in 1762, with, it is said, the highest honors of his class. This class consisted of twenty, and was somewhat eminent for its scholarship. The distinction conferred upon young Manning

Channing, of Newport, and, at that time, the Attorney-General of Rhode Island. Mr. Robbins established himself at Newport in the practice of the law, and there he has ever since resided. In his profession, he soon attained a high rank, as a well-read lawyer, and as an advocate gifted, in no humble measure, with powers of luminous, acute and logical argumentation. For the last fourteen years, he has represented, with acknowledged ability, the State of Rhode Island in the Senate of the United States. In the debates of that body he has not often participated; but on no occasion has he addressed the Senate, without leaving upon the minds of all who heard him a decided impression of his high intellectual powers and accomplishments—of his ability as a statesman and his acquisitions as a scholar. To the ancient classics, the Greek more especially, he is still ardently attached; and, during the intervals of relaxation from public toil, it is his selectest pleasure to commune with those immortal minds who have bequeathed to the world the richest treasures of thought and the most exquisite models of style. While politicians of coarser mould busy themselves in fomenting the rude strife of party, Mr. Robbins, from the impulse of a puret taste, when public duty does not forbid the indulgence, addresses himself to the gorgeous fictions of Homer or to the unsurpassed orations of Demosthenes. In the year 1835 the Fellows of Brown University manifested their sense of Mr. Robbins's talents, as a civilian, by conferring upon him the degree of Doctor of Laws. We lament that such a man, so fitted to temper the violence of political controversy, is about to retire to private life. May the declining years of this veteran scholar be cheered by the best consolations; and may his sun, now verging towards its setting, linger, yet longer, above the horizon.

provoked some discontent among his ambitious compeers, who could not, however, have been the most impartial judges of his merit or their own.*

Soon after he had completed his collegiate course, he was settled as the pastor of a Baptist church in Morristown, N. J. At that time, theological seminaries, richly endowed, and furnished with valuable libraries and a corps of learned Professors, were quite unknown in our country. Young men were then prepared for the duties of the ministry, chiefly under the superintendence of clergymen who had made themselves known by their attainments in theological science, or who were celebrated for their eloquent exhibitions of truth from the pulpit. The sentiment, so beautifully expressed by Dr. South—that “the Spirit always guides and *instructs* before he *saves*; and as he brings to *happiness*, only by the ways of *holiness*, so he never leads to true holiness but by the paths of *knowledge*,”—then commanded an assent by no means universal. The Baptists have since adopted an elevated standard for the education of Christian ministers; but, in the days of Dr. Manning, they had made but slender provision for the professional training of their clergy. That excellent man, it is, therefore, not unfair to presume, engaged in his pastoral duties, with no pretensions to theological erudition or to polemical skill; but he was endowed with what is far better—with the spirit of Christian gentleness and Christian wisdom. In powers of severe analysis and comprehensive generalization, he may have been deficient; but he was rich in cultivated tastes, sympathies, and affections. He had learned from the Bible and from the experience of his own heart, how to touch the moral sensibilities of his hearers, and he addressed himself to the work, with apostolical simplicity and fervor. Even in the first stages of his ministry, he was, as a preacher, highly acceptable. He was invited to become the pastor of the Baptist church in his native town, but this invitation, though a pressing one, he felt it his duty to decline. Soon afterwards, he travelled through several of the colonies, to ascertain the actual state of religion, and to prepare himself for more extended usefulness, by a larger acquaintance with men and manners. No record is left to indicate the extent, or to exhibit the incidents of his journey.

On the 23d of March, 1763, Dr. Manning was united in marriage to Miss Margaret Stites, daughter of John Stites, Esq. of Elizabethtown. With this excellent woman, he lived, most happily, till his death. She survived him many years, and, after a long and solitary widowhood, never having known the pleasures of maternity, she died in Providence, R. I., November 9, 1815, aged seventy-five years.

His connection with the church at Morristown was of short duration; for, it would seem that, towards the close of the year 1763, he accepted an invitation from the Baptist church in Warren, R. I., to become their pastor. Soon after his ordination, he opened a Latin school in that town. Respecting his course of life, when he thus discharged the duties of a classical teacher and a village pastor, we have no information to impart. The praise of laborious diligence and of accurate knowledge in the business of instruction may, without hazard, be claimed for him; and the reluctance with which he parted from his beloved people—a reluctance which even the prospect of more enlarged usefulness and a more conspicuous station could not overcome—is no equivocal evidence of his affectionate, faithful, and disinterested ministrations. The compensation, which he received for his various labors at Warren, was barely sufficient

* The degree of Doctor in Divinity was conferred upon Mr. Manning, by the University of Pennsylvania, but in what year we have, in vain, endeavored to ascertain.

for his support. While, however, his outward man was thus a stranger to the luxurious accommodations of life, his inner man was sustained by the ennobling consciousness that he lived not in vain ;—that he was treading, with cheerful alacrity, the path of appointed trial ; and that, through his agency, multitudes were becoming wiser and better, for time and for eternity. On this passage in the life of Dr. Manning, it is delightful to dwell. It is delightful to turn aside from scenes of political ambition and ecclesiastical turbulence which now mar our peace, and to repose, for a while, upon a by-gone example of unaffected humility, of quiet duty, and confiding prayer. He had been elected President of Rhode Island College ; and the future prosperity of that institution was thought to depend on its removal to Providence. So affectionately desirous, however, was Dr. Manning of the people of his care, many of whom had, through his instrumentality, experienced the transforming efficacy of the religion of Christ, that he could not find it in his heart to leave them. To avoid a separation so painful to his sensibilities, he even proposed to resign the elevated station to which he had just been appointed. To this proposition his influential friends would not listen, and they persuaded him to abandon all thought of resigning the Presidentship. While we are compelled to think that his final decision was a wise one, we honor the feelings which well nigh betrayed his judgment. Under similar circumstances, how few men would have faltered ; how few would have sought to renounce the pathway to literary and social distinction, for the unambitious career of a village pastor !

We have already alluded to Dr. Manning as the President of Rhode Island College. It now remains to trace his history, in connection with that of the institution of which he may be considered as the founder, and over which he so long, and with such signal ability, presided.

Although, according to Morgan Edwards, the College was projected in 1762, by the Philadelphia Baptist Association ; yet we have no reason for believing that this or any other ecclesiastical body is entitled to the praise of being considered its founder. The original conception may have come from the Philadelphia Association, but the credit of moulding this conception into a plan, and of carrying into execution that plan, would seem to belong to Dr. Manning. In an obituary notice written by the Hon. David Howell, his contemporary and official associate,* and published in the Providence Gazette, a few days after the death of Dr. Manning, he is, without qualification, designated "as the founder of the College." The

* The Hon. David Howell, LL. D., was born in New Jersey, January 1, 1747 (O. S.) and graduated at Princeton, in the year 1766. He subsequently removed to Providence, R. I. where he continued to reside till his death, in 1824, at the age of seventy-seven years. During a large portion of his protracted life, he was connected with the College in Rhode Island. For three years, he was a Tutor, and the first ever appointed in that institution ; for nine years, Professor of Natural Philosophy ; for thirty-four years, Professor of Law ; for fifty-two years, a member of the Board of Fellows ; and, for many years, Secretary of the Corporation. Except, however, as a Tutor, we have never heard that he participated in the ordinary duties of academical instruction. Though abundantly competent to the task, he never delivered, as we have reason to know, any lectures while he filled the chair of Professor of Law. After President Manning's decease, Judge Howell, at the request of the Corporation, presided at two of the Commencements of the College. On both occasions, he delivered to the graduating class, Baccalaureate Addresses, which, as specimens of undefiled English and excellent counsel, were deservedly admired. He practised law in Providence for many years, and was among the most eminent members of the Rhode Island Bar. Under the Confederation, he was a member of Congress from that State, and he subsequently filled, with great ability, several high offices, civil and judicial. In 1812, he was appointed United States Judge for the District of Rhode Island, and this office he sustained till his death. Judge Howell was endowed with extraordinary talents, and he superadded to his endowments extensive and accurate learning. As an able jurist, he established for himself a solid reputation. He was, however, yet more distinguished as a keen and brilliant wit, and as a scholar extensively acquainted not only with the ancient, but with several of the modern languages. As a pungent and effective political writer, he was almost unrivalled ; and, in conversation, whatever chanced to be the theme, whether politics or law—literature or theology—grammar or criticism—a Greek tragedy, or a difficult problem in Mathematics, Judge Howell was never found wanting. Upon all occasions which made any demands upon him, he gave the most convincing evidence of the vigor of his powers, and of the variety and extent of his erudition.

opinion of the Hon. Asher Robbins is in accordance with the statement of Judge Howell. In a letter to the author, Mr. Robbins remarks: "The College, I believe, was the project of Dr. Manning, and his motive was to give to the Baptist churches a learned clergy. And this, I have no doubt, was the motive to the liberal patronage of the opulent men in Providence, of that persuasion." Morgan Edwards, in his manuscript History of Rhode Island, states that, in the year 1763, Dr. Manning recommended to several influential Baptist gentlemen, assembled at Newport, the project of establishing "a seminary of polite literature, subject to the government of the Baptists." The project was favorably received, and Dr. Manning was requested to present a plan of the proposed institution. With this request he complied, and the plan which he had prepared was approved. After some delay, the causes of which are left for the future historian of the College to relate, a charter for the institution was, in the year 1764, obtained from the legislature of the colony of Rhode Island. The original corporators, of whom Dr. Manning was one, were prominent and influential men. Among the laymen, (and they composed a large majority,) were the Hon. Stephen Hopkins, and the Hon. William Ellery, illustrious as signers of the Declaration of American Independence;—the former, distinguished for his vigorous powers and his extensive information, especially in political science; the latter, distinguished, not only for his endowments, but for his philosophical spirit and the graces of elegant scholarship. The influence of these men and of their coadjutors, was successfully put forth in behalf of the charter, which, after a long and earnest debate, was granted by a large majority.

Although the charter secures to the Baptists the control of the College, yet it recognizes, repeatedly, and in the most unequivocal terms, the grand principles of religious toleration for which Rhode Island, through every stage in her social progress, has resolutely contended. Again and again, is the College denominated in the charter as "a liberal and catholic institution;" and, were this the proper place, it would be easy to show that the claim to this noble distinction has never been forfeited.

For several years after the charter was granted, the College, for obvious reasons, advanced but slowly towards the station which it was destined to attain. In September, 1765, Dr. Manning was appointed "President, and Professor of Languages, and other branches of learning, with full power to act in those capacities, at Warren or elsewhere." This is the language of the record, which, though not obnoxious to the charge of legal precision, seems to imply, on the part of the Corporation, no want of confidence in the variety of the President's attainments.

In the year 1766, President Manning commenced his course of collegiate instruction at Warren, where it was at first proposed that the College should be established. The first Commencement was held in that town, September, 1769, at which time a class of only seven was graduated. To this class belonged the Rev. Dr. William Rogers, a Baptist clergyman of some celebrity in his day, and the Hon. James Mitchell Varnum, an advocate of almost unrivalled powers of eloquence.

An important question soon arose, as to the most eligible place for erecting an edifice for the purposes of the new institution. Although this question divided the exertions of the friends of the College, yet it did not, perhaps, in the end, retard its growth. The original plan of establishing the College at Warren was adopted, we presume, mainly in reference to the convenience of Dr. Manning, who was connected with that town by interesting personal and official ties. The counties of Newport, Providence

and Kent, zealously interposed their claims to the advantage of which the county of Bristol had become the recipient ; and it was not without a patient and formal hearing of all the arguments advanced in behalf of each of the competitors, that the Corporation, in the early part of the year 1770, decided "that the said edifice be built in the town of Providence, and there be continued forever." The Corporation, at the same time, appointed a committee to assure President Manning of their cordial approbation of his administration of the affairs of the College, to request him to continue in office, and to transfer his residence to Providence, on the removal of the institution to that town. The same committee were also authorized to endeavor to procure of Mr. Manning's church and congregation their consent to his removal. The cautious delicacy with which the Corporation interfered with his existing relations presents a somewhat grateful contrast to the unceremonious and otherwise questionable modes of procedure which, under similar circumstances, are now sometimes adopted.

The result of all these proceedings may be anticipated. In the course of the year 1770, the first college edifice, now University Hall, was erected in the town of Providence ; and at the expense, it is understood, exclusively of citizens belonging to the town and county of Providence. The edifice was not at once completed ; but, in May, 1770, President Manning removed thither, together with his official associates, and the undergraduates of the College. The first Commencement at Providence was held on the first Wednesday of September, 1770, when a class of only four was graduated. Of this number was the late Hon. Theodore Foster, senator in Congress from Rhode Island for the period of thirteen years, and familiarly known for his spirit of antiquarian research, and for the zeal with which he collected materials for a history of that State.

Dr. Manning now entered upon a theatre of enlarged and responsible action. The College was in its infancy, and demanded his parental supervision. Its funds were scanty, and needed to be recruited. Its actual system of discipline and instruction was imperfect, and required not only to be improved, but to be adapted to the new circumstances under which it was hereafter to be administered. To these important objects Dr. Manning devoted himself, with patience and energy, and with that spirit of self-denial which is essential to the success of great enterprises, and which great enterprises are apt to inspire. In the beneficent work of establishing, within the little colony of Rhode Island, "a public seminary for the education of youth in the vernacular and learned languages, and in the liberal arts and sciences," he was aided by the efficient coöperation of the Rev. Morgan Edwards, the Rev. Hezekiah Smith, and others of his clerical brethren. It is, however, perhaps not too much to say, that, but for the enlightened zeal and substantial liberality of a few eminent Baptist laymen, citizens of Providence, the College would have been slow in winning its way to general repute. These public-spirited men, though strangers themselves to the discipline of schools of learning, knew how to prize the benefits of high intellectual culture. Though self-educated, they were without a particle of hostility to the distinctions of learning or of that affected contempt for learned men with which the uncultivated sometimes seek to console their deficiencies. Moved by a generous ardor, they determined that their children and the children of their contemporaries should enjoy, to the remotest generations, opportunities for intellectual improvement denied to themselves. Well have they been repaid for their efforts in this good cause. Their activity and enterprise in the accumulation of

wealth are now well nigh forgotten ; but still fresh is the memory of all their deeds in behalf of science, and letters, and religion.

The permanent establishment of the College in Providence inspired its friends with renewed confidence in its ultimate success, and stimulated them to fresh endeavors to increase its funds, and to enlarge its means of instruction. In all these endeavors, as it would seem from the records of the College, the President was conspicuous. He recommended to the Corporation measures for the advancement of the College, and, in the laborious execution of those measures, he actively participated. As one among the many proofs of his desire to promote the interests of the institution over which he presided, and of the sacrifices which he was ready to make in that cause, we here record a fact communicated by the Hon. Asher Robbins :

" The President received a letter from England, soon after the peace in 1783, in which the writer gave it as his opinion, that if a person were sent out there, for that purpose, he might obtain donations to enlarge the funds of the College, and thereby extend its usefulness. This letter was communicated to the Corporation ; and the only objection to the plan was the uncertainty of success, while the expense would be considerable. Whereupon, the President volunteered to go on this mission, asking only indemnity for his actual expenses, and offering to trust to the contributions for that indemnity. This project was, however, unhappily defeated."

Dr. Manning discharged the duties of his responsible office, with unwearied assiduity and with gratifying success, till the year 1776, when the college edifice became first a barrack for the militia, and afterwards a hospital for the French army commanded by Count Rochambeau. He was then compelled to suspend his collegiate occupations, till the close of the Revolutionary war in 1783. From 1776 to 1786, no degrees were conferred. This interval of relaxation from collegiate duty, Dr. Manning diligently employed in the labors of the ministry, and in various acts of social benevolence which the perils and distresses of that period in our national history prompted him to perform. The following instance of his humane disposition is related by the venerable John Howland, President of the Rhode Island Historical Society, in a short Memoir of Dr. Manning, published in the year 1815 :

" He enjoyed the confidence of the general commanding in this department, and in one instance in particular had all the benevolent feelings of his heart gratified, even at the last moment, after earnest entreaty, by obtaining from general Sullivan an order of reprieve for three men of the regular army who were sentenced to death by that inexorable tribunal, a court martial. The moment he obtained the order revoking the sentence, he mounted his horse at the general's door, and, by pushing him to his utmost speed, arrived at the place of execution at the instant the last act had begun which was to precipitate them into eternity. With a voice which none could disobey, he commanded the execution to stay, and delivered the general's order to the officer of the guard. The joy of the attending crowd seemed greater than that of the subjects of mercy ; they were called so suddenly to life from the last verge of death, they did not for a moment feel that it was a reality."

Dr. Manning is now to be exhibited in a new character, and in new relations. Hitherto we have seen him ministering at the altar, or dispensing the oracles of wisdom amid the shades of the academy. We are now to note his career as a patriot statesman. In the following paragraph, Mr.

Howland relates the history of an important civil function which was confided to Dr. Manning, and by him most skilfully discharged :

" The repeated calls of the militia, while the enemy remained in this State, (Rhode Island,) operated with peculiar severity ; in some districts the ground could not be planted, and in others, the harvest was not reaped in season ; the usual abundance of the earth fell short, and he who had the best means of supply frequently had to divide his store with a suffering neighbor : In addition to this, laws existed in several States, prohibiting the transport of provisions beyond the State boundary. The plea for these restrictions was that there was danger of the enemy being supplied ; but the real cause was to retain the provisions for the purpose of furnishing their State's quota of troops, as the war was generally carried on by the energy of the governments of the individual States. These restrictions came with double weight on the citizens of Rhode Island, as a great part of the State was in the possession of the enemy, and the remainder was filled with those who had fled from the islands and the coasts for safety. These restrictions and prohibitions were variously modified, but under all their variations, which referred chiefly to the mode of executing the law, the grievance was the same. The governor and council of war of Rhode Island, wishing to give their language of remonstrance, a power of impression which paper could not be made to convey, commissioned Doctor Manning to repair to Connecticut, and represent, personally, to the government of that State our peculiar situation, and to confer with, and propose to them a different mode of procedure. The Doctor in this embassy obtained all that he desired ; the restrictions were removed, and, in addition to this, on his representation of the circumstances of the refugees from the islands, contributions, in money or provisions, were made in nearly all the parishes in the interior of Connecticut, and forwarded for their relief."

The Articles of Confederation adopted by the United States in 1781, proved, as is well known, utterly inadequate to the purposes of government. Commercial embarrassments multiplied ; the public credit was impaired ; and the great interests of the nation, nay, even the whole political fabric was threatened with destruction. At this crisis of depression and alarm, Dr. Manning was, by an unanimous resolution of the General Assembly, appointed, in 1786, to represent the State of Rhode Island in the Congress of the United States. The story of this interesting event in the life of Dr. Manning is well told by Mr. Robbins, in the following extract from one of his letters to the author of this Memoir. It may not be amiss here to add, that these letters were written with no view to publication ; but that we have been kindly permitted, by the distinguished writer, to use them for the purpose of illustrating the character of his departed friend :

" Though he had other merits and ample for this appointment of delegate, I have no doubt the dignity and grace for which he was so remarkable, smoothed the way to it. It took place in this wise. There was a vacancy in the delegation, and the General Assembly, who were to fill it, were sitting in Providence. No one in particular had been proposed or talked of : One afternoon, Dr. Manning went to the State-house, to look in upon the Assembly, and see what was doing. His motive was curiosity merely. On his appearance there, he was introduced on the floor, and accommodated with a seat. Shortly after, Commodore Hopkins, who was then a member, rose and nominated President Manning as a delegate to Congress, and, thereupon, he was appointed, and, according to my recollection, unanimously. I recollect to have heard Commodore Hopkins say (it

was at the house of his brother, governor Hopkins where I shortly after met with him,) that the idea never entered his head till he saw the President enter and take his seat on the floor of the Assembly ; and that the thought immediately struck him, that he would make a very fit member for that august body, the continental Congress.

" Congress under the old Confederation sat, as you know, in conclave ; no report of their debates was published ; how far Mr. Manning mingled in them, therefore, I cannot say. I recollect his speaking of one in which he participated (the subject I have forgotten) on account of a personal controversy to which it gave rise between him and a fiery young man, a delegate from Georgia, by the name, as I think, of Houston. This young man in his speech had reflected upon New England and her people. Mr. Manning repelled the attack, and by way of offset, drew a picture of Georgia and her people. This so nettled the young man that in his passion he threatened personal violence. The next day he appeared in Congress with a sword by his side. This produced, at once, a sensation in that Body the symptoms of which were so alarming, that he thought proper to withdraw, take off his sword, and send it home by his servant. In the course of the day he took an opportunity to meet with Mr. Manning, and to make him an apology.

" He must have given himself much to business then, as he seemed to be master of all the important questions which had been debated, and could give the arguments, pro and con, offered by the different speakers.

" The famous Dr. Johnson of Connecticut was a member at the same time, with whom Mr. Manning became intimate, and of whom he always spoke with admiration. The Doctor once paid him the compliment of holding the pen of a ready writer, which Mr. Manning very highly valued as coming from such a man. It was upon an occasion of drawing up a report for a committee of which both were members, and which report the Doctor professed to be much pleased with."

On receiving the appointment of Delegate to Congress, Dr. Manning asked and obtained of the Corporation leave of absence from his collegiate duties, from March till September. During this interval, the Rev. Perez Fobes, at that time a Congregational clergyman of Raynham, Ms., and soon afterwards a Professor in the College, was appointed as Vice President. Dr. Manning returned at the time designated, and quietly resumed his clerical and collegiate duties.

Dr. Manning was an enlightened friend of social order and of all those paramount interests which it is the design of government to foster and protect. He saw how inefficient the Confederation had become ; and he feared that, unless a system of government, endowed with more energy, and founded on a popular basis, were established, the blessings of union and independence could not long be preserved. Hence, he was an earnest advocate for the adoption of our present national constitution. As evidence of the profound interest which he felt in the momentous question which, in the year 1788, agitated the country, we take pleasure in quoting from Mr. Howland's Memoir, the subsequent passage :

" Dr. Manning was extremely solicitous for ratification. He viewed the situation of the country with all the light of a statesman and a philosopher ; and, as a prudent and well informed citizen, he took his measures accordingly. He had saved the college funds through the fluctuations and storms of one revolution, and he now saw them dissipated and lost forever, unless the new form of government should be established. He knew that several clergymen with whom he was connected in the bonds of religious union

were members of the convention, and that they were generally opposed to the ratification. He therefore repaired to Boston, and attended the debates and proceedings of the convention. His most valued and intimate friend, the Rev. Doctor Stillman, was one of the twelve representatives of the town of Boston in the convention, and zealous for the adoption; and in their frequent intercourse with their friends, who were members, they endeavored to remove the objections of such as were in the opposition; in this they were assisted by the Rev. Doctor Smith, of Haverhill, who was also a Fellow of Rhode Island College, and ardently attached to its interests; with the Rev. Isaac Backus, who was a Delegate from the town of Middleborough, and considered one of the most powerful men of the anti-federal party; they were not able to succeed. The question of ratification was finally carried by a majority of nineteen, after a full and able discussion. The writer of these sketches well recollects the cordial congratulations with which Doctor Manning greeted his friends on the decision of this convention, after his return from Boston."

In connection with the facts stated by Mr. Howland, we cannot forbear to add an incident mentioned in an interesting communication from Dr. Waterhouse to the Rev. Prof. Elton, of Brown University. On the last day of the session of the Massachusetts Convention, and before the final question was taken, governor Hancock, the President, invited Dr. Manning to "close the solemn convocation with thanksgiving and prayer." Dr. Manning, though, as Dr. Waterhouse thinks, taken by surprise, immediately dropped on his knees, and poured out his heart in a strain of exalted patriotism and fervid devotion, which awakened in the assembly a mingled sentiment of admiration and awe. The impression which he made must have been extraordinary; for, says Dr. Waterhouse, who dined in a large company, after the adjournment, "the praise of Rev. Dr. Manning was in every mouth! Nothing," adds Dr. Waterhouse, "but the popularity of Dr. Stillman prevented the rich men of Boston from building a church for Dr. Manning's acceptance."

After his return from Congress, Dr. Manning sustained no political office, and, with the exception of his patriotic mission to Boston, we do not learn that, during the remainder of his life, he engaged conspicuously in the politics of the times. For politics, however, he had a decided taste, imbibed, it is presumed, amid the exciting controversies of the American Revolution. With governor Hopkins, whom Mr. Robbins denominates, "a living library of political knowledge," Dr. Manning maintained a familiar and confidential intercourse. This association probably quickened the generous interest which he felt in the public affairs of his country—an interest entirely without acrimony or a feverish thirst for personal distinction, and which, it is believed, he retained to the last.

The connection of Dr. Manning with the First Baptist church in Providence, as their pastor, was an important event in his life. Unwilling to break the continuity of the preceding narrative, we have refrained, thus far, from noticing, particularly, this event which opened to Dr. Manning a new province of labor and usefulness.

The First Baptist church in Providence was planted, according to governor Winthrop, in the year 1639; and it is the oldest Baptist church in America. With its history prior to the year 1770, we have, here, no concern. At that time, the Rev. Samuel Winsor was its pastor. Residing at a distance from the meeting-house, and finding the duties of his office too arduous for him, he made known to his people his earnest desire to be released from services which he could no longer perform, without infringing

his paramount obligations to his family. Dr. Manning, having recently become a resident in Providence, was formally invited to preach in Mr. Winsor's meeting-house. He accepted the invitation, and preached a sermon on a Sabbath which happened to be the day for the administration of the holy communion. Dr. Manning was invited by Mr. Winsor to partake this sacred and affecting ordinance. Several of the members of the church were, however, dissatisfied, that "the privilege of transient communion" should have been allowed to Dr. Manning. This dissatisfaction led to a series of church meetings, in which the majority, however, was, in every instance, found to be on the side of Dr. Manning. The ostensible objection urged by Mr. Winsor and his followers against Dr. Manning was "that he did not make imposition of hands a bar to communion, though he himself received it, and administered it to those who desired it." As the well-informed believed, the true cause of opposition to him was "his holding to singing in public worship, which was highly disgusting to Mr. Winsor!" It being found impossible to reconcile conflicting opinions in this matter, Mr. Winsor, and those who thought like him, withdrew from the church. Dr. Manning was then, in due form, appointed the pastor, *pro tempore*, or, to use his own language, "until there may be a more full disquisition of this matter, or time to seek other help; at least until time may prove whether it will be consistent with my other engagements, and for the general interest of religion."

These ecclesiastical dissensions are now all but forgotten; and, if remembered at all, they are remembered only as impressive admonitions to the fuller exercise of that charity which "beareth all things."

Under the pastoral care of Dr. Manning, the First Baptist church in Providence increased in numbers, efficiency, and evangelical zeal. The congregation requiring the accommodations of a larger house of worship, the spacious and beautiful edifice, which is now among the chief architectural ornaments of the city of Providence, was erected; and, in May, 1775, was opened for public worship. On that occasion, Dr. Manning preached a sermon from the following text—" *This is none other but the house of God—and this is the gate of Heaven.*" He continued his ministry for many years; but, finding that his accumulating duties, as President of the College, would not permit him to do justice to his people, he repeatedly and earnestly requested them to seek for a proper person to succeed him. "At length, in a most honorable way, he resigned his pastoral office." On the last Sabbath in April, 1791, a few months only before his death, he preached to his people, his farewell sermon. It affected them to tears. Little did they dream, however, that the voice which now melted them into sadness, was now uttering, indeed, its last farewell; and that they were so soon to water with the tears of a lasting sorrow, the grave of their counsellor and friend.

We now approach the close of Dr. Manning's valuable life. At the annual Commencement in 1790, as if in prophetic anticipation of his approaching death, he requested the Corporation to direct their attention towards some suitable person as his successor. This unwelcome duty, was, however, suddenly forced upon them. On the Sabbath morning of July 24, 1791, while uttering the voice of prayer around the domestic altar, he was seized with a fit of apoplexy, in which he remained, but with imperfect consciousness, till the ensuing Friday, when he expired, aged fifty-three years.

The sudden death of a man who had filled, for so many years, such various and commanding stations, produced, throughout the community, sen-

sations of no common sorrow. All felt that a wise and good man had departed in the midst of his strength, and usefulness, and honors. His fellow-citizens sorrowed, as if for a public benefactor. The people to whom he had so long and so faithfully preached the words of eternal life, mourned that they should see his face no more. His pupils looked in awe upon him, as he lay in the deep and unalterable repose of death, and they sighed to think, that never again should they hang upon the accents of their "guide, philosopher and friend."

The Corporation immediately assembled, and the death of the President was announced by the Chancellor. Among other demonstrations of respect and affection for the deceased, a Committee was appointed to superintend the funeral, and was authorized to defray the expenses from the funds of the College.

On the day next after his death, the remains of Dr. Manning were conveyed from his mansion-house to the College Hall, where the funeral solemnities were performed by the Rev. Dr. Hitchcock, at that time the pastor of a Congregational church in Providence, and one of the Fellows of the College. The funeral, though a public one, was no empty pageant. Multitudes flocked to the College to look, for the last time, upon a face which had so often beamed upon them in kindness; and multitudes followed him to the grave which was so soon to hide him forever from their sight.

On the ensuing Sabbath, eloquent and appropriate funeral discourses were delivered, in the First Baptist meeting-house, by the Rev. Jonathan Maxey and the Rev. Perez Fobes, both of whom were associated with Dr. Manning in the government and instruction of the College.

Over the grave of Dr. Manning, the Corporation lost no time in erecting a monument, on which is inscribed a faithful record of his worth as a statesman, scholar, gentleman and Christian.

Before we dismiss our task, it remains for us to add a few particulars relating to the personal appearance, habits, and manners of Dr. Manning, and then, without attempting an analysis of his character, to invite attention to the ability and success with which he discharged his various duties.

The advantages of a most attractive and impressive exterior,* Dr. Manning possessed in no common measure. His person was graceful and commanding, and his countenance was "remarkably expressive of sensibility, dignity and cheerfulness." In his youth, he was noted for bodily strength and activity. These qualities he was accustomed to display in the athletic exercises common among the young men of his day, and, in his mature years, in some of the severer labors of husbandry. Unpoetical as the occupation may seem, he sometimes made his own stone wall; and in the use of the seythe, he acknowledged no superior among the best trained laborers in the meadow. To his habits of vigorous muscular exercise may be attributed, in part, his excellent constitution, and the sound health, which, till within a few years of his death, he uninterruptedly enjoyed.

The voice of Dr. Manning was not among the least of his attractions. To its extraordinary compass and harmony may, in no small degree, be ascribed the vivid impression which he made upon other minds. How

* The likeness of Dr. Manning, accompanying this memoir, was engraved from a portrait, which has long been in the possession of Brown University. When this portrait was painted, or by whom, we are unable to state with confidence. Those, however, who remember Dr. Manning insist that it conveys but a very imperfect idea of his remarkably prepossessing countenance.

potent is the fascination of a musical and expressive voice! How sad to think, that, in these days of almost universal accomplishment, this mighty instrument for touching the heart of man should be comparatively neglected! When, in connection with a more careful culture of our moral being, the voice shall be trained to a more perfect manifestation of its powers, a charm, hitherto unfelt, will be lent to the graceful pleasures of life, and an influence of almost untried efficacy to its serious occasions.

The manners of Dr. Manning were not less prepossessing than his personal appearance. They seemed to be the expression of that dignity and grace for which he was so remarkable, and of which he appeared to be entirely unconscious—a dignity and grace, not artificial or studied in the least, but the gift of pure nature. He was easy without negligence, and polite without affectation. Unlike many of the distinguished men in our country, he was too well bred to adopt an air of patronage and condescension towards his inferiors either in talent or in station. As a Christian, also, he felt the importance of cultivated manners, and he acknowledged no necessary connection between the sternest fidelity to principle and the precision and austerity with which it is sometimes found associated. Like the venerable Wheelock, the founder of Dartmouth College, he abhorred all religious profession "which was not marked with good manners."*

In the intercourse of social and domestic life, his amiable disposition and versatile colloquial powers, rendered him an engaging and instructive companion. "He was," says Mr. Robbins, "of the most happy disposition and temperament—always cheerful—much inclined to society and conversation; in conversation more disposed to pleasantry than seriousness; fond of anecdote, especially if illustrative of character, of which he had a store." Indeed, so far as personal appearance, address, manners, and voice may be considered, it is given to few men to leave behind them so strong and so grateful an impression.

In the discipline and instruction of the College, Dr. Manning was eminently successful. He secured the obedience of his pupils, rather by the gentleness of parental persuasion than by the sternness of official authority. His instructions, which were always oral, never failed to command their attention, and to leave upon their minds a distinct impression. Classical learning was his forte, and to the classics and their cognate branches, he principally confined himself. Relative to this topic, Mr. Robbins furnishes an apt reminiscence. "I well recollect to have heard the students of the classes whom he chose to take through Longinus particularly, often speak with admiration of his comments upon that author, and of the happy and copious illustrations he gave of the principles from which Longinus deduces the sublime. I could readily believe the admiration was merited; for I know he had paid great attention to the general principles of oratory, and particularly to those of elocution, of which he was an admirable preceptor."

It must not be understood, however, that Dr. Manning was unacquainted with the severer sciences. This was not the case. As, however, they were less agreeable to his taste than the belleslettres, he naturally devoted his attention mainly to the cultivation of the latter. That he was a profound original thinker, or that he was a man of recondite and critical learning, is not pretended. His reading was somewhat extensive, but it was rather desultory than systematic. Indeed, between the care of the

* See Memoir of Rev. Dr. Wheelock, by Dr. Allen, published in American Quarterly Register for August, 1837.

college, the care of his church, and the care of his family,* he had not much leisure for acquisition. He was fond of conversing with those who were enabled to devote more time to study, and he sought to profit from their communications. With the late Mr. Joseph Brown, of Providence, who, says Mr. Robbins, "was profound in mechanical philosophy and in electricity," he cultivated a familiar intercourse.

The wisdom and success with which Dr. Manning directed, for the term of twenty-six years, the affairs of the College, may be inferred from the preceding narrative. Amidst many discouragements, he raised it from a very humble beginning at Warren, to a station of acknowledged respectability and usefulness. His pupils loved and revered him. Most of them are no more; but the few, who remain, still speak of him with an enthusiasm which time has mellowed—not destroyed. Of this love and reverence, an interesting proof was given, a few years since, by the Hon. Nicholas Brown, of Providence. At his own expense, he built for the University which bears his name, a beautiful edifice, and to perpetuate the remembrance of his early instructor and friend, he gave to it the name of MANNING HALL.

The dignity and grace with which Dr. Manning was accustomed to preside at the annual Commencements is happily illustrated by the following anecdote derived from Mr. Robbins: "I recollect that at one of our Commencements, a French gentleman of distinction, (I think he bore some title of nobility,) was present. He sat by Dr. Waterhouse, and was, I think, introduced and presented by him. They conversed together in Latin, either, as being learned men, they chose to converse in a learned language, or as the Frenchman being less perfect in English and the Doctor in French, they found it more easy to converse in Latin. Struck with this natural dignity and grace, the Frenchman whispered to the Doctor—*Natalis præsidere* (born to preside.) I heard this from Doctor Waterhouse himself, the next day."

For the times in which he lived, Dr. Manning may be considered as an eminent divine, and an effective preacher. He was a Calvinistic Baptist, but without a particle of sectarian bigotry. Indeed, he was singularly exempt from any of that narrowness and rigidity which professional pursuits are apt to produce, more or less, in most men. He preached the truths of the Gospel, with simplicity and fervor—with a fidelity which alarmed the presumptuous, and with a gentleness which attracted the humble. He spared not the whitened sepulchre, but it was his delight to heal the bruised reed. To Mr. Robbins, we here leave the task of completing our exhibition of Dr. Manning as a preacher and divine.

"Dr. Manning was the acknowledged head of the Baptist clergy of his time. He was so considered in England as well as in this country. He corresponded with all the most eminent of his denomination in England. I have seen some of their letters to him. I recollect that one informed him

* The number and variety of Dr. Manning's cares may be inferred from the following amusing extract from a recent letter, written by Dr. Waterhouse to a gentleman in Providence: "I never shall forget what Dr. Manning, in great good humor, told me were among his trying 'experiences.' He told me that his salary was only £80 per annum, and that, for this pittance, he performed all the duties of President of the College; heard two classes recite, every day; listened to complaints, foreign and domestic, from undergraduates and their parents of both sexes, and answered them, now and then, by letter; waited, generally, on all transient visitors into college, &c. &c. Nor was this all. 'I made,' said Dr. Manning, 'my own garden and took care of it; repaired my dilapidated walls; went nearly every day to market; preached twice a week, and sometimes oftener; attended, by solicitation, the funeral of every baby that died in Providence; visited the sick of my own Society, and, not unfrequently, the sick of other Societies; made numerous parochial visits, the poorest people exacting the longest, and, in case of any seeming neglect, finding fault the most.' Amid all these perplexing cares, which allowed him but scanty time for premeditating his sermons, we have the testimony of Dr. Waterhouse for adding that "the honorable and worthy man never complained."

that his communication upon the state of the Baptist churches in this country, and their prospects, had been published in England and extensively circulated there. It was at the time when they were contending in some of the States for independence of the State religious establishment, and for exemption from contribution to that establishment.

"At that time, certain polemics of England made war upon the distinguishing doctrine of the Baptists. This called forth defensive publications on their part. These were sent to Dr. Manning. I recollect that some of these were written with great animation, and, according to the fashion of the polemics of that day, with not a little vituperation. The Doctor of course thought the argument on his side complete and triumphant.

"He was well versed in all the learning in the controversy about their distinguishing tenet—as to the subject and mode of baptism. I believe he had read all the books extant upon that subject; but the learned Dr. Gill was his favorite author. His writings he considered a treasure of Biblical learning.

"His pulpit discourses were all *ex tempore*, because he believed this mode, though written compositions were more interesting to scholars, to be more interesting and more efficacious to a mixed congregation made up of all classes of society. His manner was earnest, but never vehement. He made no effort at oratory, or at display of learning. It is true, he occasionally touched and dwelt upon some doctrinal point; but it was incidentally, as it were, and subordinate to some practical view, the scope of his discourse."

What has already been said supersedes the necessity of additional remark respecting Dr. Manning's capacity as a statesman. He was formed rather for the theatre of action than for the shades of academic seclusion; and, had he devoted himself exclusively to politics, he would unquestionably have stood foremost among the public men of his times.

On the Christian character of Dr. Manning his life is the best eulogy. His religion was wrought into the texture of his moral being. It exerted a pervading and habitual control, regulating his principles, tastes, habits and opinions. It exhibited no disproportions, it delighted in no bustle; it was reflected in no strong lights. In life it was his informing spirit—in death his sustaining hope.

Our task is finished. We cannot, however, quit it, without commending to the young men of our country the example of JAMES MANNING. How diligently and cheerfully did he labor for the good of others! Thus laboring, what valuable results did he accomplish! And all this, too, without the aids of abstruse learning, without ample leisure for self-cultivation, with powers distracted by care, and spirits perhaps saddened by economical solicitude. He labored, be it remembered, not for himself, but for others, and, in language breathing a holier inspiration than that of poetry, may be conveyed the **GRAND MORAL OF HIS LIFE**—

"Love thyself last,
Let all the ends thou aim'st at, be thy country's,
Thy God's, and truth's."

BIOGRAPHICAL NOTICES OF EARLY GRADUATES AT BROWN UNIVERSITY.

[By WILLIAM G. GODDARD, M. A., Professor of Belles Lettres in Brown University.]

AMONG the pupils of President Manning, of Brown University, were many gifted young men. Several of them arrived at eminence in life, and when a history of Rhode Island shall be given to the world, their names will be recorded as among the most distinguished of her sons. We have not the means, and this is not the place, to do full justice to these men, but we subjoin a few brief notices of some of them, by way of appendix to the life of their venerated Preceptor.

JAMES M. VARNUM.

General JAMES MITCHELL VARNUM, was born in Dracut, Ms., 1749, and he graduated at Rhode Island College, in 1769. While an undergraduate, he indicated a remarkable capacity for learning, and although somewhat dissipated in his habits, he made handsome acquisitions. After completing his professional studies, he established himself as a legal practitioner in the town of East Greenwich, R. I. He rose rapidly to distinction at the bar; and, as an advocate, stood without a rival. The Hon. Asher Robbins shall describe his powers of eloquence: "I have heard him speak in our courts and in our legislature. He spoke without effort, and without gesture, in one steady stream of utterance, but with tones well modulated. He was very unequal; at times, careless and incorrect in language, and common-place in thought, and, at times, extremely eloquent, abounding in happy turns of thought, and striking beauties of expression. His eloquence appeared to me to be the gift of nature, not at all prepared; and to come upon him by fits, as it were, by inspiration." In 1777, he was appointed a Brigadier General in the revolutionary army; but after some service, he in 1779 resigned his commission. In 1786, he was a delegate to Congress from his adopted State, and in 1787, he was appointed a Judge of the Northwestern Territory. He died at Marietta, Ohio, in the year 1790, at the early age of forty. In closing this sketch of a very uncommon man, a remark made several years since by the celebrated Thomas Paine to the Hon. Nathan F. Dixon of Rhode Island, may not inappropriately be quoted. Meeting Mr. Dixon, casually, at a public house in Stonington, Ct., Paine made inquiries respecting Gen. Varnum, with whose powers, as an advocate, he was not unacquainted, adding, "I have heard the most distinguished orators in the British Parliament and in the French Convention, but I have never heard one superior in powers of eloquence to Gen. Varnum." Paine, though a man of most abandoned principles and profligate life, was, in this matter, no incompetent critic.

SAMUEL WARD.

Colonel SAMUEL WARD, of the revolutionary army, was born in Westerly, R. I., in the year 1756. He was prepared for college under the immediate care of his accomplished father, the late Gov. Ward, of Rhode Island. In the year 1771 he graduated at the early age of fifteen. Soon afterwards, the country was agitated by its mighty struggle for independence. With youthful enthusiasm he embarked in the perilous contest. At the early age of eighteen we find him in command of a company, and soon afterwards he accompanied Arnold and his gallant associates, in their march through the unexplored wilderness to Quebec. In this march, they encountered almost insupportable fatigues, and suffered dreadful privations. To appease the torments of hunger, they actually subsisted on dogs and reptiles, and, what is more affecting still, they devoured even their shoes, and the leather of their cartridge boxes! At

the attack on Quebec, captain Ward was made prisoner, but was exchanged the following year. It does not comport with the plan of these Notes, to trace his eventful and brilliant military career, with the particularity of the historian. It should, however, be added, that he commanded a regiment in the celebrated retreat from Rhode Island, although he was not commissioned as a Lieutenant Colonel until the next year. At the termination of the war, Col. Ward retired from the army, and engaged in mercantile pursuits. He established himself in the city of New York, and for a time, his high mercantile probity and intelligence were rewarded with ample success. He ultimately, however, experienced the vicissitudes incident to commerce, and a season of disaster forced him to make a voyage to Europe, for the purpose of accommodating his affairs. He happened to be in Paris when Louis XVI. was beheaded by those ferocious actors in the drama of the French Revolution, who perpetrated the worst crimes under the sacred name of liberty. On his return to his native land, Col. Ward retired from business to a farm in East Greenwich, R. I., where he resided till about the year 1817, when, desiring to be nearer to his sons, several of whom had embarked in business in New York, he was induced to remove to a farm in the vicinity of that metropolis. Here he lived, for several years, in the enjoyment of some of the best blessings of life—a serene conscience, filial love, and the spontaneous homage of all who had the pleasure to know him. Upon the death of his wife, a daughter of the late Gov. Greene of Rhode Island, he removed to the city of New York, where, after a residence of a few years, he closed his useful and honorable life, in the year 1832, aged seventy-five years. Col. Ward, though amply qualified for the most responsible duties of civil life, could seldom be induced to emerge from his modest seclusion. In 1786, he was one of the Commissioners from Rhode Island to the Convention which assembled at Annapolis, Md., for the purpose of considering the state of trade, and the propriety of a uniform system of commercial relations. Col. Ward was on his way to Annapolis, when, hearing that the Convention had adjourned, he returned to his home. There is also another passage in the life of Col. Ward, which, however it may suit the passions and the prejudices of the times to misrepresent it, will, in the judgment of posterity, impair, in no degree, his titles to the respect and the confidence of his countrymen. Together with George Cabot, Harrison Gray Otis, Nathan Dane, Roger Minot Sherman, and other able and patriotic men, he was a member of the Hartford Convention. This is a topic, however, which, although we have no desire to shun it, may be thought to belong more properly to politics than to literary history. We cannot close this imperfect sketch of Col. Ward, without adding that he was a ripe classical scholar, a gentleman of most winning urbanity of manners, and a man of sterling intellect, and unblemished honor.

SOLOMON DROWN.

SOLOMON DROWN, M. D., was born in Providence, in the year 1753. He graduated at the age of twenty, and soon after engaged in the study of medicine. After obtaining his medical degree, he visited Europe, for the purpose of completing his professional education. On his return to Providence, he practised medicine in that town till he, shortly afterwards, removed to Ohio. He did not remain there long, but again returned to Providence, where he remained till 1792, when ill health compelled him once more to migrate. After residing in West Pennsylvania nine years, he returned in 1801, to Rhode Island, and settled in the town of Foster, where he passed the remainder of his days, in professional and agricultural pursuits, and in the cultivation of his taste for botany and for elegant letters. In 1811, he was appointed Professor of Materia Medica and Botany in Brown University, and for two or three seasons he delivered lectures to a class of medical pupils. He also lectured on botany to the undergraduates of Brown University, and to a private class of citizens. He died in 1834, at the advanced age of eighty-one years. Botany was his favorite pursuit, and he directed his attention, not more to the philosophy of the science, than to its practical uses in agriculture and medicine. He was a

member of the American Academy of Arts and Sciences, and an honorary member of several other learned bodies. His occasional addresses which have been published, are creditable to him as a man of taste and varied acquisitions. In 1825, he published the "Farmer's Guide," a work of great practical value to the agriculturist. Dr. Drown, after all, was not well fitted for the active pursuits of life. He had a mind prone to contemplation, and had he been the incumbent of a scholarship in an English University, it is not too much to say, that his genius, under circumstances thus congenial to the exercise of its powers, would have exhibited itself in some work which "the world would not willingly let die."

BARNABAS BINNEY.

BARNABAS BINNEY, M. D. This gentleman was among the earliest pupils of Dr. Manning. He died ere he had reached the prime of manhood; but he lived long enough to leave upon the hearts of those who best knew and most loved him, an enduring record of his worth. Responding to our solicitations, a lady, one of Dr. Binney's immediate descendants, has kindly favored us with the following sketch of his life and character, which it gives us great pleasure to present to the public. It is the offering of affection, but without exaggeration; a discriminating and eloquent tribute to virtues upon which hath long been placed, the seal of immortal life.

"The early death of Dr. Binney, during the infancy of his children, and the death of their mother which succeeded it, have left his descendants but few particulars of his youthful days. His short career, however, is still regarded by surviving friends, with the most animated respect and affectionate admiration; and if they fail to collect and combine the minute circumstances which aided in the formation of his distinguished excellence; if they cannot refer to all the methods of culture which contributed to his future worth and accomplishments, they know enough to perceive in general, that the discipline of such a character as his must have commenced under enlightened judgment, and exemplary regularity; while they would be ready to admit, that he possessed a natural vigor, which, had he not commanded advantages, would soon have surmounted the want of them.

"Barnabas, son of Barnabas and Avis Binney, was born in Boston, in the year 1751. His father, a man of active and energetic temper, was extensively engaged in commerce, to which, it is supposed he would have bred his son. His mother, of the family name of Ings, was a lady of uncommon cultivation and piety; and to her early and perhaps imperceptible influence, we may ascribe the decided bias of her son's mind to liberal studies. As a child, he exhibited an acute sensibility to the beauties of English literature, and soon desired to pursue the stream up to its ancient and inexhaustible fountains.

"From associations of friendship, probably, Mr. Binney was entered a student of Rhode Island College, instead of the older institution near his paternal home. In that honored seat of learning, he devoted himself to all that was then taught, and attracted the esteem of the amiable President Manning, who often spoke of him as a youth of the finest abilities, and most persevering diligence. In 1774, he received the highest distinction of his class, and wrote and delivered an English oration, which was immediately published, and long considered, near his native soil, with the most favorable estimate of its merit. At the close of his collegiate life, he appears to have directed his views to the study of medicine, to which, indeed, a residence of some months with an eminent physician in London, had, while yet a youth, confirmed his preference. To this end, he assiduously attended the lectures of the Philadelphia school, and in due time, received from it a degree. The death of his father in Demarara, recalled him to Boston, where his care of the family mansion and effects, then, and long afterwards, indicative of liberality and comfort, detained him for some time. In 1777, he returned to Philadelphia, and intermarried with the eldest daughter of Mr. Henry Woodrow, originally of Monmouth County, New Jersey. To this event, he ever believed

himself to be largely a debtor for all the important benefits of a well-assorted and most happy connection. The state of the times, and the prospect of professional advancement, induced him to accept the post of senior surgeon of one of the hospitals for the American army. In this station, he remained for more than three years, and acquired both experience and reputation. At the conclusion of the peace, he established himself in Philadelphia, and commenced his walk of city practice. His success was less dilatory than usual; and few young physicians have conciliated a more thorough confidence and esteem, or, in a few years, laid a better foundation for both distinction and emolument. His health, however, declined, and in the course of 1786, he relinquished his professional duties, and arranged his private affairs with the utmost precision and order. In the hope of restoration, more with his friends than with himself, he sat out, accompanied by his wife, for the Berkeley Springs of Virginia. There, after a few desponding weeks, his strength failed, and he determined to return and die at home. He lived only to reach the house of a friend on the way; and after a few hours, passed in the utterance of deep tenderness to his wife and children, and of piety and resignation to the will of God, on the 21st of June, 1787, he closed his mortal existence.

"Here, the scant notices of his life are expended, and the few points, no way remarkable, perhaps, on which affection or kindred could linger, are lost by the indistinctness of distance. But the memory of Dr. Binney, deserves a tribute beyond the mere entries of time and place. His attainments, and his embellishments, were much above the general state of improvement. His fine intellectual powers—his various and elegant knowledge—his refined and polished manners, would alone have given him elevation; while strength of principle—decision and energy of action—sensibility and tenderness, made a combination of qualities engaging to all, and wholly influential and commanding in the circle of domestic friends. If a fault could be suspected in a character so finely constituted, and so richly adorned, it arose from what David Hume has happily discussed in one of his essays, and called "A Delicacy of Passion," which rendered him intensely susceptible of pain, or of enjoyment—of honor, or of dishonor—of the very threatenings of moral disorder—almost, of external negligence. He indeed, "felt a stain like a wound," and aware of his sensitive and vivid perceptions, habitually put forth his vigilance to control them, and to defend the passes to uneasiness, which his better judgment pronounced to be dangerous.

"Dr. Binney possessed an ardent love of letters, which neither business nor illness could long estrange. He wrote with ease and elegance, and cherished both the taste and the talent for poetical composition. He was intimately connected in friendship with some of the first men of his time, and allied by the warmest personal attachment to the lamented young Gen. Warren of Boston, of whom, it is said, to his closing days, he fondly spoke, as of a model of worth. He celebrated his generous self-sacrifice and untimely fall, in some beautiful stanzas, alike illustrative of his own devotion to the cause of civil liberty, and of his friendship and veneration for the accomplished soldier."

To the above interesting sketch we have nothing to add, except the remark, that academical distinctions seem to be a sort of *heir loom* in the family of the Binneys. Dr. Binney graduated at Rhode Island College, in 1774; his son, the Hon. Horace Binney, graduated at Harvard, in 1797; his grandson, Horace Binney, Jr., Esq., graduated at Yale, in 1828. Each received the highest honors of his class.

SAMUEL EDDY.

Hon. SAMUEL EDDY, LL. D., was born in Johnston, R. I. He graduated in 1787, and was a classmate and friend of Dr. Maxcy, afterwards President of the College. He read law, but never practised it. In 1798, he was elected by the people, Secretary of the State of Rhode Island, and was re-elected to that office without opposition, for twenty-one years in succession. Resigning the Secretaryship, he was elected, for three terms, a Representative in Congress from his native State. He subsequently sustained the office of Chief Justice of

the Supreme Court of Rhode Island, for eight years, and till sickness compelled him to resign it. Judge Eddy is still living,* and is justly respected for his uprightness and intelligence, and for the extent and variety of his attainments. He is no debater, but he writes with uncommon purity, accuracy and force. To several branches of natural science he has devoted much of his leisure, and he has made valuable collections of specimens to illustrate them. The Transactions of the Massachusetts Historical Society are enriched with several contributions from his pen.

JONATHAN MAXCY.

Rev. JONATHAN MAXCY, D. D., was born in Attleborough, Ms., in 1768. He graduated in 1787, and was, the same year, appointed one of the College Tutors. In 1791, he was appointed Professor of Divinity; and, in September, 1792, he was elected President of the College, in the place of Dr. Manning. He was about the same time ordained as the pastor of the First Baptist Church in Providence. In 1802, he resigned the Presidentship of Rhode Island College, having been elected President of Union College, at Schenectady, N. Y. Here he remained till 1804, when he removed to Columbia, S. C., having been chosen the first President of the South Carolina College. Over this institution he continued to preside till his death, in 1820, aged fifty-two years. In 1801, Harvard University conferred upon him the degree of Doctor of Divinity. Several of his Orations, Sermons, and Baccalaureate Addresses have been published. In justice to his fame, they ought to be collected and preserved in some enduring form. Dr. Maxcy was a highly gifted man, an accomplished instructor, and a most eloquent preacher. May it not be long, ere some of his friends shall seek to rescue from oblivion the fast perishing memorials of his brilliant and commanding intellect!

JAMES BURRILL.

Hon. JAMES BURRILL, LL. D., was born in Providence, in 1772. He was prepared for college by William Wilkinson, Esq., then an eminent classical and mathematical teacher in that town. He graduated at the early age of sixteen, and after completing his professional studies, he commenced, at the age of nineteen, the practice of the law in his native town. So rapid was his rise at the bar that, at the age of twenty-five, he was elected, by the people, to the responsible office of Attorney-General, and this office he continued to hold, amid the vicissitudes and competitions of party, for about sixteen years, until bodily infirmity compelled him to retire from the bar. In 1816, he was elected Chief Justice of the Supreme Court of Rhode Island; and, a few months afterwards, a Senator in Congress. He attended only four sessions of that body, his valuable life having been prematurely terminated by a pulmonary disease, Dec. 25, 1820, in the 49th year of his age. During his short career in Congress, Mr. Burrill won for himself a very high rank. To the Senate of the United States there perhaps never had belonged a more useful legislator or a more practical statesman. All who knew Mr. Burrill marvelled at the opulence of his resources, and at his power to command them at pleasure. In the operations of his mind there was no indication of excess, of feebleness, or of confusion. On the contrary, he was always judicious, luminous, and forcible—master of an infinite variety of facts and principles, and ever ready in applying them. He seldom wrote, although he was capable of writing well; and it is sad to think that his fame, as a lawyer and as a statesman, must soon become only a matter of dim, traditional recollection.

JAMES FENNER.

Hon. JAMES FENNER, LL. D., the son of the late Governor Arthur Fenner, of Rhode Island, was born in Providence, in the year 1771. He graduated in 1789, with the highest honors of his class. He early formed a taste for polities, and to that taste his reading and habits of life have been conformed. In 1804,

* Judge Eddy departed this life, on the 3d of February, 1839, several weeks after these Notices were sent to the Publisher.

he was elected, by the legislature of his native State, a Senator in Congress. In 1807, he resigned this high office, and was elected by his fellow-citizens Governor of Rhode Island, for four successive years. After several years passed in retirement, he was again elected Governor in the year 1824; and he remained in office for seven years. Governor Fenner is still living, in the enjoyment of an ample patrimony, and in the full possession of all his powers. Though a private citizen, he still interests himself warmly in public affairs; and he continues to exert an influence which vigorous talent, strong impulses, and direct purposes never fail to command.

ASA MESSER.

Rev. ASA MESSER, D. D., LL. D., was born in Methuen, Ms., in the year 1769. He graduated in 1790, and soon afterwards joined the First Baptist church in Providence, then under the pastoral care of the Rev. Dr. Maxey. In 1792, he was licensed by this church to preach, and, in 1801, he received ordination. He was elected a Tutor in 1791, and remained in that office till he was elected, in 1796, Professor of the learned languages. In 1799, he was appointed Professor of Mathematics and Natural Philosophy; and this station he continued to hold till the resignation of Dr. Maxey, in 1802, when he was chosen President of the College. For twenty-four years, he presided over its affairs; diligently and efficiently participating in the duties of instruction and supervising, with no common practical sagacity, its disordered finances. During his administration, the College continued to flourish. An increased number of pupils resorted thither, and, at no antecedent or subsequent period in its history, have the classes ever been so large. After having been connected with the College, either as a pupil or an officer, for the term of nearly forty years, Dr. Messer, in the year 1826, resigned the office of President. Possessing a handsome competence, the fruit in part of his habitual frugality, he was enabled to pass the remainder of his life in the enjoyment of independent leisure. After his retirement from collegiate toils, his fellow-citizens of Providence elected him, for several years, to responsible municipal trusts; and these trusts he discharged with his characteristic punctuality and uprightness. Dr. Messer died, after a short illness, and to the inexpressible regret of his family, in the year 1836, aged sixty-five years. His religious opinions, especially for the last twenty years of his life, corresponded nearly to those of the General Baptists of England. He was a strenuous advocate for the supremacy of the Scriptures, and for their entire sufficiency in matters of faith and practice. As a preacher, he wanted the attractive graces of elocution; but he never failed to address to the understanding and the conscience the most clear and cogent exhibitions of the great practical truths of the Bible. For what is termed polite literature he had no particular fondness, but he was a good classical scholar, and was well versed in the Mathematics, and the several branches of Natural Philosophy. In moral science, also, we have known few better reasoners or more successful teachers. In fine, Dr. Messer was remarkable, rather for the vigor than the versatility of his powers; rather, for solid acquirement, than for captivating embellishments; rather for wisdom than for wit; rather for grave processes of ratiocination, than for the airy frolics of fancy. In 1824, he received from Harvard University the honorary degree of Doctor of Divinity, having previously received the same degree from his *Alma Mater*, and that of Doctor of Laws from the University of Vermont.

JONATHAN RUSSELL.

Hon. JONATHAN RUSSELL, LL. D., was born in Providence in 1771. He graduated, in 1791, with the highest honors of a class distinguished for talents and scholarship. While an undergraduate, he cultivated with ardor that talent for writing, which, in after life, won for him such merited distinction. His genius and taste were eminently favorable to elegance and eloquence in composition. He eagerly received all instruction upon the subject of his favorite study, and to these instructions he added the discipline of practice and a familiar intercourse with the best models, ancient and modern. Mr. Russell was bred

to the law, but he never engaged in the practice. He subsequently embarked in the pursuits of commerce, and visited Europe on some commercial enterprise. His predominant taste, however, was always for politics, and, in political science he was well versed. He occupied, in the service of his country, several high and responsible diplomatic stations, and he performed their duties with acknowledged ability. For several years, he represented the government of his country as Minister Plenipotentiary at Stockholm ; and was one of the five commissioners who negotiated the treaty of peace with England, at Ghent, in the year 1814. On his return to his native country, he settled at Mendon, Ms., and was soon afterwards elected a Representative in Congress from the district in which he resided. For several of the last years of his life, his health declined, and, in 1832, he died at Milton, Ms., aged sixty-one years. Mr. Russell had no skill as a forensic or parliamentary speaker ; but, as a writer, he possessed versatile and eminent gifts. He wrote, not only with facility, but with uncommon elegance and force—and, when the subject permitted, with a caustic severity not often surpassed. Excepting the Fourth of July Oration, which he delivered in Providence, in 1800, (and which has passed through many editions,) and his diplomatic correspondence while in Paris, London and Stockholm, Mr. Russell has left scarcely any permanent record of the various intellectual gifts and accomplishments for which he was distinguished.

WILLIAM HUNTER.

Hon. WILLIAM HUNTER, LL. D., was born in Newport, R. I. He graduated in 1791, and shared, with Mr. Russell, the highest honors of his class. Soon afterwards, he went to England, and read law in the Temple, and attended the courts in Westminster Hall. On his return, he was admitted to the bar, and immediately commenced the practice of law. He soon rose to eminence in his profession, and, till his election to the Senate of the United States, in 1811, he was one of the most successful and eloquent advocates at the Rhode Island bar. While a member of the Senate it was a matter of regret that he seldom engaged in debate ; but, on one or two occasions, he delivered elaborate speeches which obtained for him a very high rank as a statesman and as a parliamentary orator. In 1821, Mr. Hunter's term of office as Senator having expired, he resumed the practice of his profession, and continued it, till the government of his country, in the year 1834, appointed him Charge d'Affairs at the court of Brazil. Since that time, he has resided at Rio Janeiro, faithfully and ably discharging the high diplomatic functions which have been intrusted to him. Perhaps no man in Rhode Island has enjoyed the advantages of a more accomplished education than has Mr. Hunter ; and that little commonwealth can probably boast no mind more rich and elegant—none more various in its tastes, or more capable of extracting from art and from letters their nobler inspirations.

AN ACCOUNT OF THE RHODE ISLAND HISTORICAL SOCIETY.

[Prepared by the Hon. WILLIAM R. STAPLES, a Judge of the Supreme Court of Rhode Island.]

THE Rhode Island Historical Society dates its origin from the accidental meeting of a few gentlemen at the office of William R. Staples, in Providence, on the 19th day of April, 1822. The events that had made that day so memorable in the history of the United States, became the topics of conversation. The reflection that most of the minute and most interesting scenes in the war of the Revolution, rested solely in the fast fading memory of those that participated in them, naturally led the conversation to the early history of the State of Rhode Island, which was only to be gathered from mere fleeting tradition and from documentary evidence, scattered over every part of the State. Many valuable historical papers were known to be in the possession of persons, who

took no care to preserve them, and more than one instance was related, in which they were denied house room, and thrown to the winds. After much consideration as to the most effectual method of staying the ravages that time and the carelessness of individuals, were making in historical documents illustrative of the early history of the State, a chairman was appointed and a resolution passed, that they would establish a Historical Society. Jeremiah Lippitt was the chairman, and William R. Staples the secretary, of this meeting. The record does not name the gentlemen present at this first meeting. Walter R. Danforth, William Aplin and Charles N. Tibbitts were present, and perhaps some others. A committee was appointed to draft a petition to the General Assembly of the State for a charter of incorporation, and to obtain the signatures of other individuals favorable to the project. This petition was presented to the succeeding May session of the Assembly, and at the session in June the following charter was granted.

Charter of the Rhode Island Historical Society.

WHEREAS, Jeremiah Lippitt, William Aplin, Charles Norris Tibbitts, Walter R. Danforth, William R. Staples, Richard W. Greene, John Brown Francis, William G. Goddard, Charles F. Tillinghast, Richard J. Arnold, Charles Jackson, and William E. Richmond, have petitioned this General Assembly to incorporate them into a Society, by the name of the Rhode Island Historical Society: Therefore,

Section 1. Be it enacted by the General Assembly, and by the authority thereof it is enacted, That the aforesaid persons, together with such others as they shall hereafter associate with them, and their successors, are hereby constituted, ordained and created a body corporate and politic, by the name of *The Rhode Island Historical Society*, for the purpose of procuring and preserving whatever relates to the topography, antiquities, and natural, civil and ecclesiastical history of this State; and by the name aforesaid shall have perpetual succession; and by the same name are hereby made able and capable in law, as a body corporate, to have, hold and enjoy goods, chattels, lands and tenements, to the value of five thousand dollars, exclusive of their library, cabinet and historical collections and antiquities, and the same at all times to dispose of; to have a common seal, and the same at pleasure to change and destroy; to sue and be sued, to plead and to be impleaded, to answer and to answer unto, to defend and to be defended against, in all courts of justice and before all proper judges; and to do, act and transact all matters and things whatsoever, proper for bodies corporate to do, act and transact; and to establish and enact such a constitution and such by-laws as shall be deemed necessary and expedient, provided that they be not repugnant to the laws of this State, or of the United States; and to annex to the breach of those laws such fines as they may deem fit.

Sec. 2. And be it further enacted, That the said corporation be further authorized and empowered to elect and qualify such officers as may by them be deemed necessary; to be chosen at such time, and to hold their offices for such period, as the constitution of said corporation shall prescribe; and to appoint and hold such meetings as shall be thought proper.

Sec. 3. And be it further enacted, That said society shall establish two cabinets for the deposit and safe keeping of all the ancient documents and records illustrating the history and antiquities of this State; one of said cabinets in the town of Newport, for the safe keeping of the records of the early history of the southern section of the State, and the other in the town of Providence, for the safe keeping of the historical records of the northern section thereof; and that the anniversary of said society be holden in said Providence.

Sec. 4. And be it further enacted, That Jeremiah Lippitt, be authorized and empowered to call the first meeting of the corporation, within three months from the granting of this charter, giving public notice of the same.

In pursuance of the fourth section of this charter, the first meeting was called by Mr. Lippitt at the Manufacturers' Hotel in Providence on the 29th day of June, 1822. This hotel was then kept by John Wilder, in the building now occupied by the Providence Museum, opposite the First Baptist meeting-house, on North Main Street. Richard W. Greene was the chairman, and William R. Staples the secretary, of this meeting. A number of gentlemen residing in different parts of the State were, at this meeting, admitted members of the corporation. At an adjourned meeting on the 2d day of July, further additions were made to the members. At this meeting it was resolved to hold the first

election of officers on the 19th day of that month, that being the anniversary of the granting of the Royal Charter which is the foundation of the present government of the State of Rhode Island. A committee who had been previously appointed to prepare a constitution were directed to report at that time.

The late venerable Moses Brown presided at the first election. The record of the previous proceedings having been read, a constitution reported and adopted, the corporation proceeded to the election of its officers. The constitution, as revised at the annual meeting in 1835, is as follows.

Constitution of the Rhode Island Historical Society as revised and adopted at the Annual Meeting held on July 21, 1835.

ARTICLE 1.—OF MEMBERSHIP.

Sec. 1. The Rhode Island Historical Society shall be composed of resident, corresponding and honorary members; the first class to consist of individuals residing within the State: the second, of such natives of, but residents without, the State and others as evince a taste for historical pursuits, and who, by communications and otherwise, are calculated to subserve the interests of the Society: the third, of those individuals in different sections of the Union and in foreign countries, who have signalized themselves by their talents, knowledge or zeal in scientific and literary investigations or antiquarian researches, relative to matters similar to what appertain to the objects of this Society, or have rendered themselves worthy of the honor, by the encouragement and patronage they have extended towards this or similar societies.

Sec. 2. No person shall be admitted a member of this Society, unless by ballot at the annual meeting, a majority of the members present voting in his favor, and unless he shall have been recommended by the Board of Trustees; power, however, being granted to the Board, in cases where the interests of the Society might be injured by a delay until the annual meeting, to elect corresponding and honorary members.

Sec. 3. Every member elect shall acknowledge his membership in writing to the Secretary, or by signing the constitution and by-laws, within one year from the time of his election, (unless distance should require a longer period,) or said election shall be void.

Sec. 4. The Resident members shall pay an admission fee of three* dollars, be subject to such tax or taxes as the Society may, from time to time, see fit to impose, provided they do not exceed the sum of three dollars in one year, and they alone shall be entitled to vote at the meetings of the Society.

Sec. 5. Any Honorary or Corresponding member removing into, and residing in this State, shall cease to be an Honorary or Corresponding member, but may become a Resident member by complying with the requisitions relating to that class of members.

ARTICLE 2.—SOCIETY MEETINGS.

Sec. 1. The annual meeting of the Society shall be held in Providence on the 19th day of July; provided, however, that when said 19th falls on Sunday, the annual meeting shall be held on the Tuesday following.

Sec. 2. Special meetings of the Society shall be called by the Secretary on the written request of the President, or any five Resident members, one week's notice being previously given thereof, in a Providence and in a Newport newspaper.

Sec. 3. At all meetings of the Society, seven Resident members, including either the President, one of the Vice Presidents, the Secretary or Treasurer shall be necessary to form a quorum for the transaction of business.

ARTICLE 3.—OFFICERS.

The officers of the Society shall be, a President, two Vice Presidents, a Secretary, a Treasurer, a Librarian, and Cabinet Keeper for the Northern, and one for the Southern District, and a Board of Trustees, consisting of sixteen, of whom the President, two Vice Presidents and Treasurer shall constitute four.

Sec. 2. The officers shall be chosen at the annual meeting, and shall hold their offices until others are chosen in their stead; provided, that when the Society shall not convene on the day of their annual meeting, they may elect their officers at any other meeting legally called, and may also fill any vacancies that may have occurred since the election.

ARTICLE 4.—OFFICERS' DUTIES.

Sec. 1. President. The President shall preside at all meetings of the Society and of the Board of Trustees, preserve order thereat, give the casting vote and perform such

* Altered to five, at an adjourned meeting, August 5, 1835.

other duties as usually appertain to the like office. In his absence, one of the Vice Presidents shall officiate, and in their absence, the senior Trustee present.

Sec. 2. Secretary. The Secretary shall keep a record of all the proceedings of the Society, be ex officio, Secretary of the Board of Trustees, and as such, keep a record of their doings, be the organ of communication of the Society and Board, notify all meetings of both bodies, acknowledge all donations received through the Board, and give notice to the Cabinet-keeper to take charge of the same, and upon the appointment of any committee, shall forthwith notify the first-named member thereof, stating the duties imposed and the time at which they are to make report.

Sec. 3. Treasurer. The Treasurer shall keep an accurate account of the pecuniary concerns of the Society, shall pay no bills, except by order of the Society or Board of Trustees, shall present his accounts to the Board to be audited, preparatory to each annual meeting, and, at said meeting, report the state of the Treasury and of the financial concerns of the Society. He shall also exhibit his books and papers, whenever required so to do by the Society or Board, and shall give bonds with surety to the satisfaction of the Board for the faithful discharge of his several duties.

Sec. 4. Trustees. The Board of Trustees shall meet regularly on the day of the annual meeting of the Society immediately subsequent to the adjournment thereof, and also on the first Tuesdays in October, January, April and July. Special meetings shall be holden, whenever, by order of the President, due notice is given thereof by the Secretary on or before the day fixed upon for holding the same. At all meetings, regular or special, five shall be requisite to constitute a quorum for transacting business. The Board shall have power to fill vacancies that may occur in any offices, until the next succeeding meeting of the Society: they shall receive donations, audit the Treasurer's accounts and cause the same to be laid before the Society at the annual meeting, superintend and manage all the concerns of the Society in such manner as they may deem advisable, provided they do not infringe upon the rights, privileges and true interests of the Society; and they shall, annually, make a written report of their doings, and of the general concerns of the Society.

Sec. 5. Cabinet Keepers. The Librarians and Cabinet Keepers, shall safely preserve in such places as the Society or Board of Trustees may from time to time designate, all books, manuscripts, papers, ancient memorials, documents and other articles, intrusted to their charge; they shall record in books kept for that purpose, a catalogue in detail, of whatever is contained in their respective departments, giving the title of each book, paper, &c., and, in case of donations, stating the donor's name, unless otherwise by him requested; they shall, at the first meeting of the Board by them severally attended, subsequent to the reception of any donation, announce the same thereto, and at the annual meeting of the Society, shall make a written report of all additions made to the Cabinets, by purchase or otherwise, during the year immediately preceding.

ARTICLE 5.—MISCELLANEOUS.

Sec. 1. Every committee appointed by the Society or Board of Trustees, shall report in writing at the time required by the vote of appointment, or by order of the Board, and in case of failure so to do, the committee shall be ipso facto discharged.

Sec. 2. No manuscript shall be removed from either Cabinet, or any copy taken thereof, or extract made therefrom, without a special permit for the purpose, previously obtained from the Board of Trustees.

The general objects of the Society are set forth in their charter. Soon after their organization, a circular was prepared, calling the attention of the public to those objects; an extract from it follows:

The Society would call the attention of members and correspondents to the following subjects:

1. Topographical sketches of towns and villages, including an account of their soil, agriculture, manufactures, commerce, natural curiosities and statistics.
2. Sketches of the history of the settlement and rise of such towns and villages, and of the introduction and progress of commerce, manufactures and the arts, in them.
3. Biographical notices of original settlers, revolutionary patriots, and other distinguished men who have resided in this State.
4. Original letters, and documents, and papers illustrating any of these subjects, particularly those which show the private habits, manners or pursuits of our ancestors, or are connected with the general history of this State.
5. Sermons, orations, occasional discourses and addresses, books, pamphlets, almanacs and newspapers, printed in this State; and manuscripts, especially those written by persons born or residing in this State.

6. Accounts of the Indian tribes which formerly inhabited any part of this State, their numbers and condition when first visited by the whites, their general character and peculiar customs and manners, their wars and treaties and their original grants to our ancestors.

7. The Indian names of the towns, rivers, islands, bays and other remarkable places within this State, and the traditional import of those names.

8. Besides these, the Society will receive donations of any other books, pamphlets, manuscripts and printed documents, with which any gentleman may please to favor them.

Most of the business of the Society has been transacted by their Board of Trustees. During the first year, this board held monthly meetings, but since that time, quarter yearly meetings have been required by the constitution.

The number of resident members is not limited either by charter or constitution. The establishment of two Cabinets, one in the southern and the other in the northern section of the State, was made at the request of some of the members residing on Rhode Island. The measure has not produced the advantages that the movers anticipated.

The Society has published only four volumes of Collections. The first contains "A Key to the Language of America." This work was written by Roger Williams, and published in London in 1643. It is frequently referred to by contemporary as well as later writers, as a work of the highest authority in relation to the language and customs of the Narragansett Indians. Zachariah Allen, one of the members of the Society, procured a manuscript copy to be made from the work in the Bodleian Library at Oxford, England, which he generously presented to the Society. The volume was printed from that copy.

The second volume contains "Simplicity's Defence against Seven-Headed Policy." This was written by Samuel Gorton, the founder of the religious sect of Gortonists or Gortoneans, and published by him in London in 1646. The author was one of the first settlers of Warwick, R. I., and this work contains a narrative of the troubles and persecutions he and his companions endured in effecting that settlement. The work as republished contains notes and appendices explanatory of the text, which were collected by William R. Staples.

The third volume contains "The Early History of Narragansett," written by Elisha R. Potter, of South Kingstown. It is a minute and faithful history of that part of the State.

The fourth volume contains "Callender's Century Sermon." This Sermon was delivered by the Rev. John Callender, in Newport at the close of the first century after the settlement of the Island of Rhode Island, by the English. It contains the only history of Rhode Island ever published, and has ever sustained the reputation of a correct and impartial history of the first century. The original work as presented to the public by the Society is enriched by many valuable and interesting notes, prepared by Professor Elton of Brown University. This edition of Callender's Sermon is an important accession to the historical works relating to that period.

The attention of the Society has been directed to the *collection* of historical materials rather than to the publication of them. This has been owing partly to the immediate danger to which such materials were exposed, and partly to the state of the funds of the Society. The want of means, not of materials, is a sufficient excuse for not having published more than they have. Their cabinets abound in matter which would be useful as well as interesting, if published. After the decease of Vice President Foster, the Society purchased of his representatives, the collections, which he had been engaged in making, during a long life devoted to historical research. They have procured copies to be made of all orders and papers in the office of the Secretary of State in Massachusetts relating to this State. The papers collected by the Rev. Isaac Backus, author of "The History of the Baptists," are deposited in their Northern Cabinet, as are also the letter book and correspondence of Ezek Hopkins, the only individual who ever received a commission as Admiral in the Navy of the United States. The Society regard as peculiarly valuable, their files of newspapers. With great labor and at great expense, they have succeeded in procuring an almost perfect file of "The Providence Gazette," the earliest paper printed in Prov-

dence. Their files of most of the other newspapers ever printed in the State are nearly perfect. Their collection of Aboriginal remains, is not large. It contains, however, some very handsome specimens of their tools and implements of war. To this department the Royal Society of Northern Antiquaries at Copenhagen, made a very valuable addition, by a donation of about forty specimens of similar implements and tools from the North of Europe. Their library consists of more than four hundred volumes. The works are generally of an historical character and for the most part relate to the United States. By exchanges and purchases, the Society has obtained almost perfect sets of the American Quarterly Register, and of the transactions and publications of the various Historical and Antiquarian Societies in this country, and also of the Royal Academy of Sciences at Lisbon, and the Royal Society of Northern Antiquaries at Copenhagen. With the last named Society, a constant correspondence has been kept up since 1830, to the mutual assistance and advantage of each.

Among the earliest benefactors to the Society was the late Joseph Howard. He presented to the Society the plate from which the diploma or certificate of membership is printed. Soon after their incorporation, the State gave the Society five hundred dollars, to aid them in the general objects of their association. By the liberality of the Providence Library Company and the Redwood Library in Newport, the Society was freely supplied with places of deposit for their cabinets, at the first institution of the Society. The cabinet in Providence was subsequently kept in a commodious room, loaned for that purpose by Messrs. Brown & Ives, and is now in the Arcade, by the liberality of Cyrus Butler, Esq. In 1830, the heirs of the late Nathan Waterman gave the Society a contingent interest in a lot of land at the corner of Waterman and Benefit Streets, large enough for a commodious hall. This interest became a vested one in 1835. The Society have recently procured the necessary drawings and estimates for the erection of a suitable building for their accommodation on this lot, and measures are in train to carry the design into execution the coming year. This building is to be of stone, and in the Egyptian style of architecture. The Society has a fund of four thousand dollars, which is devoted to this object, and with such funds as there is a fair prospect of raising by subscription, it will prove sufficient for the purpose.

In the winters of 1834 and 5, and 5 and 6, the Society made attempts to aid their pecuniary resources, and awaken a public interest in the objects of their association, by courses of public lectures. The result in a pecuniary point of view was small. The lectures however gave an impulse to public feeling in favor of the Society and its ultimate aim and objects, the good effects of which are still felt and appreciated. As Lectures on Local History afford useful information and innocent amusement, they commend themselves to the reflecting part of the community, and as an efficient means of directing public opinion toward the history of our country, they are deserving of the patronage of every true patriot. A combination of several Historical Societies in this matter, might enhance the value and diminish the labor of each.

The present number of Resident members is ninety-four.—The Corresponding and Honorary members are numerous both in this country and in Europe.

The progress of the Society is onward, not indeed so rapid as some of its members desire it should be, but still so much so as to afford reasonable ground to hope that its labors will continue to be honorable to its members and useful to the cause in which they are engaged.

OFFICERS OF THE SOCIETY FROM ITS ESTABLISHMENT.

PRESIDENTS.

James Fenner,	1822—32
John Howland,	1833

FIRST VICE PRESIDENTS.

Henry Bull,	1822—32
William Hunter,	1832—35
Christopher G. Champlin,	1835

SECOND VICE PRESIDENTS.

*Theodore Foster,	1822—28
*Samuel Eddy,	1828—31
John B. Francis,	1831—35
*Moses Brown,	1835—37
Romeo Elton,	1837

SECRETARIES.

William R. Staples,	1822—30
Thomas H. Webb,	1830

* Dead.

TREASURERS.

John B. Francis,	1822-24
John Howland,	1824-33
John R. Bartlett,	1833-36
Thomas W. Dorr,	1836

CABINET KEEPERS IN SOUTHERN DISTRICT.

*Stephen Gould,	1822-30
Benjamin B. Howland,	1830-36, 1838
Stephen Gould,	1836
George G. King,	1837

CABINET KEEPERS IN NORTHERN DISTRICT.

William R. Staples,	1822
Walter R. Danforth,	1823
*Joseph Howard,	1824
John G. Anthony,	1825
Albert G. Greene,	1826-36
William R. Staples,	1836

TRUSTEES.

Job Durfee,	1822-28
Albert C. Greene,	1822-24
*Samuel Eddy,	1822-24
Richard W. Greene,	1822-32
*Philip Crapo,	1822-29

William E. Richmond,	1822-36
William G. Goddard,	1822-29, 1836
William Aplin,	1822-25
Christopher E. Robbins,	1822-28
John B. Francis,	1824-30
John Pitman,	1824-31, 1836
Tristam Burges,	1824-28
Nathaniel Bullock,	1825-30
William Hunter,	1827-32
David Benedict,	1827
Nicholas G. Boss,	1828-30
Joseph L. Tillinghast,	1828-35, 1837
Stephen Branch,	1828
Thomas F. Carpenter,	1828
William H. Taylor,	1828
William R. Staples,	1830-37
Usher Parsons,	1830-35
Albert G. Greene,	1830
William Wilkinson,	1831-33
George Baker,	1831-36
Thomas H. Webb,	1832-33, 1835
Romeo Elton,	1832-37
George A. Brayton,	1833
John C. Brown,	1834
*Stephen Gould,	1834
Robert Johnston,	1835
Richard J. Arnold,	1836
Edward B. Hall,	1837
Joseph Mauran,	1838

THE IPSWICH FEMALE SEMINARY.

HISTORY.

THE IPSWICH ACADEMY was incorporated in February, 1828, and opened for the reception of young ladies in the month of April following. A building had been erected for purposes of education, three years before. This was done by subscription. Arrangements having been made in the winter of 1828, with Miss Z. P. Grant, then Principal of the Adams Female Academy at Derry, N. H., to open the building for a Female Seminary of a high order, the owners obtained an act of incorporation by the name of "The Proprietors of the Ipswich Academy." The entire management and control of their property was committed to a Board of Trustees, who were not to exceed thirteen, a majority of whom were to be proprietors. The academy building, however, was not to be leased for more than five years at one time, without the concurrence of the proprietors. It had been expected that the stock would be profitable to the owners; but the Trustees succeeded in obtaining the consent of the proprietors to lease the building to Miss Grant, free of rent. The conditions were, on her part, that she should furnish the requisite instruction, on her sole responsibility, and conduct the school on the plan before pursued at Derry, with such improvements as she might, from time to time, see fit to introduce; and on theirs, that they should furnish such aid and co-operation as they could in carrying the design of the school into effect. Besides the building, the Trustees furnished a pair of very valuable globes, given them by a gentleman of Boston, and books to the value of \$25, purchased with a donation of that sum from one of the Board. With these exceptions, all the books, apparatus and accommodations, have been furnished by the Principal of the school.

The principal features of the plan, on which the Adams Female Academy at Derry had been conducted by Miss Grant, were as follows; a thorough course of English studies, occupying three years; the arrangement of the pupils at entrance in three regular classes, each occupying a year; provision for devoting much time and attention to biblical study and instruction; the exercise of the same care and supervision over the young ladies in and out of school, as if they were her own daughters; while certificates at the close, were given to those only, who had, on examination, furnished evidence of having gained a thorough

knowledge of each study in the prescribed course. The Academy at Derry was continued on this plan four years.

As already mentioned, the Ipswich Female Seminary was opened in April, 1828. A primary department was connected with it from its commencement until the Autumn of 1831. None, however, were admitted into the department from abroad, under twelve, and very few from the town under ten years of age. Since 1831, it has been the established rule to receive none under fourteen, and in the winter term, very few have been received under sixteen. In the spring of 1834, the number of pupils from abroad was limited to a few over one hundred; to be determined in a measure by the convenience with which they could be accommodated. In 1836, in addition to an established limitation as to age, a given amount of intellectual attainments began to be required. At present, it is important that those who are received should have a thorough acquaintance with mental and written Arithmetic, modern Geography, Watts on the Mind, the History of the United States, and Sullivan's Political Class Book; and should have made considerable proficiency in ancient Geography, and English Grammar.

The Trustees pledged themselves to provide the members of the school with accommodation in families, so that two ladies should have the exclusive occupancy of one room; and that in winter, not more than four should study by one fire. Since the spring of 1830, a house capable of accomodating thirty-three boarders, besides the family which has the care of it, has been occupied exclusively for the use of the school. The Principal and most of the teachers have usually boarded in this family, and its privileges have always been in great request. The conduct of the young ladies here, is of course, directly under the eye of the teachers. The care of engaging boarding places in town, and of assigning rooms and room-mates, belongs also exclusively to the teachers. This secures to them a great control over the influences operating on the pupils out of school. It is made the business of a particular teacher, to acquaint herself with the wants and wishes of the young ladies in regard to their boarding places, rooms and room-mates, and to make such arrangements for their personal comfort and accommodation, as if they were all members of the same family. Those who are in the boarding-house, and those who are not, bear to the Principal the same degree of responsibility; and all have the same regular hours for meals, sleep, relaxation, exercise and study.

In April, 1835, an association was formed for the purpose of "assisting young ladies in the Ipswich Female Seminary, to qualify themselves for the business of education, and other benevolent labors in the cause of Christ." By the rules of the association, no person could receive aid, unless she had given evidence of piety for at least six months previous; had attained to eighteen years of age; had already acquired more than a common school education, and had been successfully engaged in teaching; nor unless she possessed promising talents. For the first three years, the association extended aid to forty young ladies of promising intellectual powers, of high cultivation, and decided piety. The amount thus expended, was \$4,294. Of the number thus aided, twenty were in April, 1838, employed in teaching, four were married, two were in feeble health, one deceased, and thirteen still in the course of education. Of the \$4,294 loaned to these beneficiaries, the association was obliged to borrow \$1,100, in consequence of the pressure of the times. The Hon. William B. Banister of Newburyport, is Secretary of the association; and George W. Heard, Esq. of Boston, Treasurer.

The Principal furnishes the Institution with the use of two piano fortés, a chemical and philosophical apparatus, and a small mineralogical cabinet. The library of the Principal together with that of the young ladies' reading society, contains nine hundred volumes. The library of the reading society, is not attached to the Ipswich Female Seminary; but is, by its constitution, placed at the disposal of the present Principal.

COURSE OF STUDY.

The course consists of primary studies, and two years in the regular classes, called junior and senior.

STUDIES AND TEXT BOOKS.

Primary Studies.

Written Arithmetic,	Adams's.
Algebra,	Bailey's and Day's.
English Grammar,	Murray's.
Modern and Ancient Geography,	{ Woodbridge's Universal Geography and Atlas, and Worcester's Ancient Atlas.
History of the United States,	Goodrich's.
Government of the United States,	Sullivan's Political Class Book.
Botany, commenced,	Phelps's.
Improvement of the Mind,	Watts's.
Rhetoric, commenced,	Newman's.

Studies of the Junior Class.

English Grammar, continued,	Murray's.
Rhetoric, concluded,	Whateley's.
Human Physiology,	Hayward's.
Euclid's Geometry,	Simson's or Playfair's.
Botany, concluded,	Beck's.
Natural Philosophy,	Olmsted's.
Chemistry,	Beck's.
Astronomy,	Wilkins's.
Intellectual Philosophy,	Abercrombie's.
Philosophy of Natural History,	Smellie's.

Studies of the Senior Class.

Some of the preceding studies reviewed and continued.	
Outline of Geology,	Mather's.
Ecclesiastical History,	Marsh's.
Logic,	Whateley's.
Natural Theology,	Paley's.
Moral Philosophy,	Wayland's.
Analogy of Natural and Revealed Religion to the constitution and course of Nature,	{ Butler's.
Evidences of Christianity,	Alexander's.

Of these studies, Algebra, Botany, Human Physiology, Philosophy of Natural History, Butler's Analogy, and the Evidences of Christianity, have been added to the course within the last ten years. This has been done by making some additions every year, when the Principal has been present to superintend in person. The course in History, Natural Philosophy, Rhetoric, and several other branches, has been considerably extended. Calisthenic exercises and vocal music have also been added to the course.

The year is divided into two terms, and two vacations. The first or summer term, commences the last Wednesday in May, and continues sixteen weeks. The second, or winter term, commences the last Wednesday in October, and continues twenty-four weeks. The regular time for admission into the school, is at the commencement of the summer and winter terms. The time for admission into the regular classes, is at the close of the academic year in April. Those, therefore, who are in school only during the summer term, never enter the regular classes. Each young lady at entrance, brings in a written statement of the studies she has previously pursued, and is thoroughly examined in such of them as belong to the regular course. The results of this examination, together with the written statement of the pupil, are recorded and preserved. At the close of the year in April, those who pass a thorough examination in the primary studies, or in such studies of the course as are equivalent to them, are admitted to the junior class. Those who are found to possess in addition, a thorough knowledge of the studies of the junior class, are admitted to the senior; and those who have passed in like manner, a strict examination in the studies of the senior class, besides all the preceding, receive a testimonial of having completed with honor the course of study in the Seminary. In recitation, the regular classes are not kept distinct; the pupils being arranged in temporary classes, as the greatest improvement of each and all requires.

Calisthenic exercises were introduced into the school in 1830. They were

then limited to what is now denominated the first series. In the summer of 1833, another set of exercises was added, called the second series. In 1836, a third series was introduced, which is not ordinarily taken by any young lady during the first term of her attendance at school, nor before she has become familiar with the first and second series. With the exception of a few, who are averse to both mental and bodily effort, the course is attended to with increasing interest until its close. These exercises can be performed either with or without music. Much attention has been paid to calisthenics since their introduction into the school, and after eight years' thorough use of the system, a high value is placed upon it, as a means of pleasant relaxation, and of promoting ease and gracefulness of motion.

In the autumn of 1830, vocal music was introduced into the school, and has been continued to the present time. All the pupils have taken part in these lessons, and very nearly all have made such progress as to join in the daily exercises in singing. The success of this department has been very decided, and it has tended very much to promote the social enjoyment of the pupils, and the general welfare of the school.

PLANS OF GOVERNMENT AND INSTRUCTION.

From the views here presented of the nature and design of the Institution, it will be seen, that it is in all its principles and character very far from being a mechanical system, depending for its success, on mere ordinary fidelity in the performance of a routine of duty, on the part of those who are to carry it into effect. In this case, very much, perhaps a great deal more than usual, depends upon the personal ascendancy which the Principal and the teachers can maintain, on intellectual and moral grounds, over the minds of the pupils. Of course, the degree of success which has at different times been attained, has necessarily varied with circumstances, such as the health of the Principal, her presence or absence, and the character and dexterity of the assistants employed.

The whole school is divided into several sections, with reference principally to age, but partly to maturity of character and habits. Each section is under the special care of a teacher, whose duty it is to be acquainted with the health, habits, intellectual improvement, and moral and religious state of every young lady in her section; to attend to the investigation and recitation of a Bible lesson every week; to be the friend and adviser of each; to interest herself in every thing that concerns their general improvement; and in very many respects, to sustain the same relation to her section, as the Principal of a small school does to her pupils. She meets her section every day, usually at the close of school duties in the afternoon, to receive from each member an account of her performance of her duties in and out of school during the day. Some social exercise usually enlivens these meetings of the superintendent with her section, which are then closed with prayer. The relation is fraught with lively interest and profit to both parties. These duties, however, are in some cases superseded by the Principal's assuming the direct supervision of the conduct of the whole school.

At the opening of the Institution, the proportion of teachers to pupils, was intended to be as one to twenty, but after the introduction of vocal music, calisthenics, mezzotinto painting, and an extensive course of drawing, the proportion was increased to that of one to fifteen, and very few have been employed either as teachers or assistant pupils, who have not received a part, at least, of their education, at the Seminary. Besides cherishing towards the Principal a filial confidence and affection, they are fitted to enter heartily into her views, and are ready to co-operate vigorously with her in the execution of her plans. Each teacher is urged to aim at promoting the highest good of the pupils, as cheerfully as though they were her own sisters, and to avoid every unnecessary exposure of their faults and weaknesses. The established rule of the teachers, is, to refrain from conversation even with one another, respecting the defects of the pupils, unless the good of the individual or of the school requires it. Special care is taken to abstain from severe remarks concerning them, and from such as are suited to excite emotions of the ludicrous. In short,

the teacher's duty is, to aid the pupils in correcting whatever is defective in their character and habits, and to make continued and persevering efforts for their highest moral and spiritual good.

The aim of the Institution is, to govern the pupils as much as possible, by leading them to govern themselves. When it is considered desirable to introduce a new regulation, it is commonly proposed and fully stated to the whole school; and its tendency to promote the greatest good *on the whole*, is clearly exhibited. The appeal is then made to the benevolence, as well as to the judgment of the entire school, on the question of adopting the proposed rule. The dissent, if any, is usually small. The regulation being thus adopted, the pupils formally pledge themselves to observe it, and to keep an account themselves of their performance or failure, in methods adapted to the purpose. They are uniformly treated as if perfect confidence was felt, that they would do this with fidelity. It is not taken for granted, under any circumstances, that they intend doing wrong, and are to be watched and guarded by others to prevent it; but that they wish to do right, and desire the aid and co-operation of their teachers in correcting their faults and making improvement. Experience seems to show, that the pupils of the Seminary may be trusted, in the first instance to approve of just and wholesome rules; and then, to make known to the Principal, or to the sectional superintendent, their failures in keeping them; and at the same time, effectual measures are adopted to guard against, and to detect insincerity. The advantages experienced from this method, are confidence and affection in the pupils towards the Principal and teachers, a personal interest in the order and prosperity of the school, satisfaction with its government, readiness to obey, very general good humor, cheerful submission to necessary restraint, and a thorough establishment of the real authority of the Principal in the hearts of the pupils. The government is thus intended to be rather *in* them than *over* them.

In regard to mental discipline and improvement, the pupils are led to understand, that the great object in the seminary is, not to finish, but to commence education; not to furnish all the knowledge they may need, but to show where and how it may be gained. Woman is regarded, not as designed to devote herself to any single department of intellectual effort, but to move quietly on, in the silent discharge of very many different, though highly responsible duties. The teachers aim, therefore, at a thorough and symmetrical cultivation of the mind. Choice is made of studies to be included in the course, with the closest reference to this leading object. The plans of study and recitation are adapted to the same end. The pupils pursue not more than two or three studies at a time; and, in the prosecution of them, they are expected, not merely to recite from memory the language of the text-book, but to investigate the subject, to enter as fully as possible into the views of the author, and to be able to give his meaning in words of their own. When the nature of the subject permits, the recitation often takes a much wider range than the mere lesson given out. In such cases, great latitude of investigation and discussion is encouraged. This secures a lively interest in the recitations, and promotes application on the part of the pupil in study hours. Interest and curiosity are likewise often stimulated by calling the attention of the young ladies to the difficulties of a lesson when it is assigned. In astronomy, for instance, the attention of the class, at the time of receiving their lesson, may be directed to some passage particularly obscure, with the expectation that they will ascertain its meaning; or sometimes, to facts stated, of which the reasons are to be sought, as why is Venus brightest when only one-fourth of her disk is illuminated, or how can she be morning star two hundred and ninety days successively. One plan at the recitations, is to allow each pupil the privilege of bringing in written questions, on any part of the lesson she does not understand; and each is liable to be asked any question pertaining to the lesson brought in by the members of the class, except her own. Difficulties are thus proposed to such as had not discovered and presented any themselves, in writing, and they are thus stimulated to a closer study of the next lesson. A very considerable degree of interest is thus awakened in the recitation, and the different answers coming in from all sides, on some point of difficulty

increase the excitement, until often, the close of the recitation hour arrives too soon for the highly occupied minds and absorbed attention of the class. In the exercises in intellectual philosophy particularly, there is great scope for freedom of discussion. The text-book is examined critically, and pupils are led to exercise their own judgment in respect to the correctness of the author's views. Inquiries suggested by the study of the lesson, but not treated of in it, are freely brought in by the pupils in writing and discussed, sometimes in several successive exercises. Frequent appeals are made to the consciousness and observation of the pupils themselves, in order that they may accompany their theoretical study of philosophy, with the careful notice of the operation of their own minds. It is thus intended to prepare them to read understandingly on the subject, and to form independent and well-grounded opinions.

The study of the Bible holds a very prominent place, as a means of intellectual as well as of moral discipline. Exercises in it have sometimes been attended to daily. No other study receives so much attention during the year. There is always a biblical exercise on Monday morning, for the whole school, in which portions of the Scriptures are investigated, much as in a well conducted Bible class. Each pupil is required to bring to this exercise the result of not less than two hours private preparation. This biblical lesson is uniformly reviewed on some subsequent morning of the same week. In conducting these exercises, particular attention is paid to the biographical, historical and narrative parts of Scripture. The geography of the scene described, the manners and customs alluded to, the state of the country, and the traits and peculiarities of individual character are brought to view, so as in some degree to transport the pupil in imagination to the age and country in which the events occurred. The character and conduct of prominent individuals in scripture history, are particularly studied, and in all, the special aim is, to bring clearly to view the points of moral interest, and lessons of moral conduct, which the narratives involve, and to carry out the principles thus developed to their practical application, in the daily discharge of duty; while all discussions of merely abstruse and useless questions are avoided.

At the end of each week, or about every fourth or fifth lesson, the classes, instead of receiving a new lesson, review what they have recited during the week. When they have finished about one-fourth of a book, they review that fourth, and in the same manner each succeeding fourth together with all that precedes. At the close, the whole study is reviewed. This done, no farther exercises are necessary to prepare the pupils for examination in any part of the book, or through the whole; and no other preparation is made for the regular examinations of the school.

A powerful influence is exercised over the opinions and conduct of the pupils by familiar lectures from the Principal. These are given to the whole school several times a week. Instruction is thus given on a variety of points connected with health, dress, diet and exercise. The proprieties of life, the domestic qualifications requisite to perfect the female character, are exhibited in these lectures as only a lady could do it, in the presence of ladies alone. Many things, such as taking care of their own rooms, having their wardrobes in order, exercising daily in the open air, &c., are reduced to rules in these lectures, and come into the accounts mentioned heretofore. The subject of manners, including courtesy, personal appearance, &c., is freely discussed in these lectures. Conscience is brought to bear upon this object as upon every other. The pupils are taught that untidy dress, loud talking, awkward movements, and the like, detract from the comfort and happiness of their friends; while correctness in these particulars, gives them a more happy personal influence, and enables them to promote more highly the enjoyment of all around them. They are led to see, that such carelessness is peculiarly injurious in educated ladies, and that its tendency is retrograde from civilization. A general desire for correctness of deportment being thus produced, principles are established, observation quickened, taste refined, and a foundation laid for continued improvement. Methods of study, motives to it, course of reading in after life, modes of teaching children, &c., are also among the great variety of topics embraced in these

lectures. Sometimes an outline of history, or a course on intellectual philosophy, is given to the whole school in this way.

Great care is taken to cultivate consciousness in the pupils. This is done by the lectures above described, by their accountability to the Principal, or the sectional teachers, by personal conversations with individuals, by the parental watch and care uniformly exercised over them, and by the general spirit of the Institution. The members of the school are led to pass judgment on the most common things and actions, in a moral point of view. They are taught to estimate things by their nature and tendencies. Is it right? Is it in conformity with the law of love? are questions constantly pressed home with the view of so establishing these principles that they shall come up in their minds spontaneously, and become guides to the conduct of life. The pupils are led, too, to take an active interest in each other's progress, and in the general welfare of the school; and they make known to the Principal any thing which is wrong, if their own efforts or influence are not sufficient to set it right.

In all the plans of the school, the object is, to secure the highest condition of spiritual as well as intellectual progress, for all the pupils. To this end, the pupils have their time fully occupied, are urged to fidelity in that which is least, as well as in much; and at the same time they are carefully guarded from all excitement or irritation about trifles. Quietness of demeanor, correctness of deportment, sweetness of temper, and diligence in study, are first sedulously cultivated as a preparation for the descent of the Holy Spirit. The arrangement which is made to give each young lady two half hours every day for retirement, aids greatly in producing serious reflection. Two or three mornings in a week, the Principal occupies from a quarter to half an hour in unfolding and illustrating some Scripture truth. At first, she addresses mainly the understandings of the pupils, increasing in closeness of application from week to week. The result has ordinarily been, that among the pupils, in the course of a few weeks, an extensive personal interest has been felt in the salvation of the soul. Such has been the fact each term for several years past. At length, meetings for special religious instruction and conversation are appointed, at which a large part of those pupils who are not professors of religion, often appear. The results for several years have shown, that more than half of those who enter the school impenitent, and remain for any length of time, experience a change, and go away with a warm and permanent interest in the Redeemer's kingdom. Many others subsequently meet with the same change, and refer the origin of their conviction to the influence received at the Seminary. Much effort is also made for the religious progress and improvement of professing Christians. Among the special means used for their growth in grace, is a weekly meeting in which they all assemble to receive instruction. Practical subjects are presented and pressed with great urgency and closeness of application. Another special means is the division of Christian professors into small circles of ten or twelve, led by one in whose piety and judgment they have confidence. They meet weekly. Frequently each member of a circle gives a report as to her fidelity and enjoyment in closet duties, her trials, her conflicts, and her labors with the impenitent. This meeting greatly promotes Christian intercourse. The members of the same circle become intimate as Christians, attached as friends, and willing fellow laborers in the kingdom of Christ. Besides these meetings, the professors of religion residing in the same family, unite in a circle for prayer on the Sabbath.

From the commencement of the school until 1834, it was open almost daily for the reception of company, and many of its friends and patrons availed themselves of the opportunity to witness the common exercises. Since 1834, besides the opportunity of attending the daily exercises, company has been admitted to the regular examinations, which have been held near the middle, and just before the close of each term.

Such are the general plans and arrangements of the Seminary. In respect to details, there is great variety. The particular modes of conducting recitations, for example, vary from time to time, or are modified by the particular genius of the individual teacher, while steadiness of progress in the course

prescribed, is at the same time carefully secured. No stimulus of emulation is employed, nor are the pupils encouraged to compare themselves with one another, or to fix their standard at any particular limit of excellence or attainment. The mind of each one is directed simply to the point of aiming at what she, as an individual ought to do, without regard to what she may have been accustomed to do, or to what those around her accomplish. Nor is it taken for granted, that the conscience is always enlightened, but special efforts are made to explain and illustrate the principles on which its decisions ought to be founded. In respect to attendance upon the religious and literary exercises of the school, and all other similar duties, the principle is adopted that they ought not to omit them, unless, from the state of the health or other reasons, it would be *wrong* to attempt to perform them. Thus the effort is made to subject every thing to the control of moral principle, and to form the character and regulate the habits and attainments, so as to make all subservient to the moral and religious welfare of the pupil.

The average number of pupils per term for four years in the Adams Female Academy was seventy-nine; for eleven years at Ipswich, one hundred and sixteen; including both for fifteen years, one hundred and six. The number of different pupils for the whole period, is one thousand six hundred and seventy-four, of whom forty-four attended both schools.

Of this whole number, have attended as follows:

<i>Time of attendance.</i>	<i>At Derry.</i>	<i>At Ipswich.</i>
One year or less,	192	1,020
One year to two years,	46	306
Two years to three years,	12	91
Three years to four years,	10	25
Over four years,		16
Whole number,	260	1,458
Have completed the course,	26	119
Weeks of term time in a year,	28	40 to 44

Of the whole number at Ipswich, have been as follows:

Missionaries under the A. B. C. for F. M.	20
under the Baptist Board,	1—21
Teachers in New England and Middle States,	400
do. at the West,	57
do. at the South,	31—88

Of these eighty-eight teachers, continue teaching:

At the West, (of whom are married, 10,)	37
At the South, (of whom are married, 2,)	20
Returned, and teaching in New England,	7
Married, and do not teach, (deceased, 3,)	17
At home, (in feeble health, 1,)	6
Deceased while teaching,	1—88

A Brief Survey of the Congregational Churches and Ministers in the County of Middlesex, and in Chelsea in the County of Suffolk, Massachusetts, from the first Settlement of the Country to the present Day.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[Continued from page 279.]

<i>Churches, when gathered; Ministers.</i>	<i>Native Places.</i>	<i>Born.</i>	<i>Graduated.</i>	<i>Settled.</i>	<i>Dismissed or resigned.</i>	<i>Died.</i>	<i>An. Et.</i>	<i>Authorities. Brief Remarks.</i>
WAYLAND; <i>First Church,</i> Feb. 11, 1723								
William Cooke	(2) Hadley	(3) Dec. 28, 1739 (n)	H. U. 1716	March 20, 1723		Nov. 12, 1760	64	(1) Formed by division of Sudbury Church. (2) McLean's Serm. at ordn. of Wight, Appendix.
Josiah Bridge	(2) Lexington	(4) 1758 (1755?)	H. U. 1758	Nov. 4, 1761		June 19, 1801	62	(3) Rev. Mr. Perkins, Amherst. (4) Williams's Cent. Disc. p. 28. (5) List of Ministers in Hampshire County in Am. Quart. Reg. May, 1838.
Joel Foster	(5) Warren	(n) 1777	D. C. 1777	+ Sept. 7, 1803 (2)		Sept. 25, 1812	58	(6) Rev. Mr. Hyde. (7) Rev. Mr. Austin.
John B. Wight	(6) Bristol, R. I.	May 6, 1790	B. U. 1808	Jan. 25, 1815 (2)	May, 1835			
Richard T Austin	(7) Waldoborough, Me.	May 6, 1809	B. C. 1831	Sept. 28, 1836	Sept. 1838			
Trinitarian Church.								
May 21, 1828								
Levi Smith	(1) Kent, Litchf'd Co., Ct.	Jan. 29, 1789	Y. C. 1818	Jan. 21, 1829	Nov. 26, 1832			(1) Church Records. (2) Rev. Mr. Hyde.
Lavius Hyde	(2) Franklin, Ct.	W. C. 1813	† July 22, 1835					
HOPKINTON; <i>Church of,</i> Sept. 2, 1724								
Samuel Barrett	(1) Boston	Dec. 9, 1700 (3)	H. U. 1721	Sept. 2, 1724		Dec. 11, 1772	73	(1) Cent. Serm. by Rev. Mr. Howe. (2) Howe's Cent. Serm. 1724-28. (3) S. Greele, Esq., from Boston T. Records.
Elijah Fitch	(2) Windham, Ct.		Y. C. 1765	Jan. 15, 1772		Dec. 16, 1788	43	(4) Old Nat. in Boston Recorder, March 24.
Nathanael Howe	(2) Ipswich	Oct. 6, 1764	H. U. 1786	Oct. 5, 1791		Feb. 15, 1837 (4)	73	(5) Rev. Mr. Howe. (6) Rev. Mr. Hall.
Amos A. Phelps	(5) Farmington, Ct.		Y. C. 1826	Sept. 14, 1830	March 18, 1832	(n)	(7) Rev. Dr. Cogswell, Boston.	
Jeffies Hall	(6) Cornish, N. H.	Feb. 3, 1802	A. C. 1829	June 5, 1833				
John C. Webster	(7) Hampton, N. H.	1810	D. C. 1832	† Dec. 19, 1838				
Unionville Church.								
Jan. 22, 1834	(1) Oxford, Chest. Co., Pa.	1808	J.C.Pa.	1827	Jan. 22, 1835 (n)	Sept. 11, 1838 (2)		
James McIntire								(1) Rev. Mr. McIntire, (n). (2) Rev. Mr. Brigham, Framingham.

MINISTERS AND CHURCHES IN

[MAY,

Churches when gathered; Ministers.	Native Places.	Born.	Graduated.	Settled.	Dismissed or Resigned.	Died.	Ann. Authorities. Brief Remarks.
Nathanael Sherman (3) Joseph Penniman (1) Samuel Stearns (4) Jonathan Leavitt (6)	Newton Braintree Epping, N. H. Cornish, N. H.	March 5, 1724 (4) Oct. 5, 1737 (5) April 8, 1770 Oct. 21, 1800	N. J. C. 1753 H. U. 1765 H. U. 1794 A. C. 1825	Feb. 18, 1756 (1) May 22, 1771 April 27, 1796 (1) Jan. 11, 1837 (*)	Dec. 17, 1767 (n) Nov. 1, 1793	July 18, 1797	74 65
Church of 1st Society. Joshua Chandler (1)	Andover	May 15, 1787	H. U. 1807	†Jan. 20, 1836			
WILMINGTON; Church of, Oct. 24, 1733 (1)	Boston	(2) Aug. 8, 1706 (3)	H. U. 1725	Oct. 24, 1733	April 5, 1739	Mar. 27, 1783 (2)	77
James Varney (1) Isaac Merrill (4) Freerace Raynolds (5) Francis Norwood (6)	Salisbury Somers, Ct. Gloucester	May 20, 1718 Jan. 20, 1767 Nov. 3, 1797	H. U. 1737 V. C. 1787 D. C. 1818	May 20, 1741 (1) Oct. 29, 1795 (1) †May 18, 1831 (*)	Aug. 17, 1793	Aug. 17, 1793	76
TOWNSEND; First Church, Oct. 16, 1734 (1)						May 20, 1760 Nov. 12, 1797	1760 1797
Phinehas Hemenway (1) Samuel Dix (3) David Palmer (3) William M. Rogers (1) Columbus Shumway (4) David Stowell (5)	Reading Windham, Ct. Alderney, Isle of Eng. Belchertown Westmoreland, N. H.	Mar. 23, 1736 (2) April 20, 1769 D. C. Sept. 10, 1806 H. U. March 22, 1805 U. C. Dec. 29, 1804 D. C.	H. U. 1730 H. U. 1758 H. U. 1797 H. U. 1827 U. C. 1829 D. C. 1829	pr. Oct. 16, 1734 (*) March 4, 1761 Jan. 1, 1800 Feb. 16, 1831 †Jan. 6, 1836 †June 28, 1837		May 20, 1760 Nov. 12, 1797	1760 1797
Church of 1st Parish. Linus H. Shaw (1)	Raynham	Nov. 29, 1804	(n)	†Dec. 21, 1836			
BURLINGTON; Church of, pr. Oct. 29, 1735 (n)	Dorchester Dorchester Cambridge Marblehead					Dec. 28, 1747 (3) Mar. 13, 1774 (4) Sept. 21, 1741, N. S. June 1, 1785	37 53 72
Supply Clap Thomas Jones John Marrett Samuel Sewall						H. U. 1731 (2) H. U. 1741 Jan. 2, H. U. 1763 Dec. 21, H. U. 1804 April 13,	

(1) Dedication Sermon, by Rev. Mr. Stearns, p. 19.
(2) Shattuck's Hist. of Concord.
(3) Bedford, &c.
(4) Rev. Mr. Stearns.
(5) Rev. Dr. Storrs, Braineire.
(6) Rev. Mr. Leavitt.

(1) Rev. Mr. Chandler.
(2) Church Records.
(3) John Farmer, Esq.
(4) S. Greele, Esq., Boston, fr. T. R.
(5) Fin. Serm. by Rev. Mr. Stone, Reading.
(6) Rev. Mr. Reynolds.
(7) Rev. Mr. Nowood.

(1) Rev. Mr. Shaw.
(2) Formerly, Second Precinct, Woburn.

(1) Rev. Mr. Tolman, Esq., Dorchester, Town Clerk.
(2) Parish Records.
(3) Church Records.

Churches, when gathered; Ministers.	Native Places.	Born.	Graduated.	Settled.	Dismissed or resigned.	Died.	Age.	Authorities. Brief Remarks.
Elijah Demond (5) Ebenezer Newhall (2)	Rutland New Ipswich, N. H.	Nov. 1, Aug. 5,	1790 D. C. 1791 H. U.	1816 1818 †Jan. 16, 1833	Nov. 7, †Jan. 16, Oct. 26, 1832 (1)	Sept. 28, 1774 (1) 1799 (n)	1797 (3) Nov. 11, 1814 (1)	(1) Church Records. (2) Rev. Mr. Newhall. (3) John Farmer, Esq. (4) Whalin Records of Births, &c. (5) Rev. Mr. Demond.
DUNSTABLE; <i>First Church,</i> May 12, 1757 (1)	Hollis, N. H. Burlington Dorchester South Hadley Marlborough	(2) (n)	H. U. 1755 D. C. 1795 D. C. 1795 D. C. 1806 D. C. 1820 U. C. 1797 W. C. 1806	June 8, June 5, June 5, June 12, 1822 (1) Jan. 28, Aug. 25, 1835 (7) March, 1837	1757 (1) 1799 (n)	Sept. 28, 1774 (1) 1829 (1) Aug. 25, 1835 (7)	1797 (3) Nov. 11, 1814 (1)	54
First Society. Vacant	(n)							
SHIRLEY; <i>First Church,</i> Phinehas Whitney (1) Samuel H. Tolman	Weston Dorchester	April 24, April 30,	1740 D. C. 1781	H. U. 1759 June 23, Oct. 25, 1815 (4)	1762 (2) Oct. 25, 1818 (4)	Dec. 13, 1819 (3)	80	(1) Thomas Whitney, Esq., Shirley. (2) Pepperell Church Records. (3) Tomb Stone. (4) Town Records.
<i>Orthodox Cong. Ch.</i> March 12, 1823 (1) Hope Brown (1)	Sudbury	Feb. 16,	1798 A. C.	1828 June 22,	1830	(1) Rev. Mr. Brown.		
ASHBY; <i>First Church,</i> June 12, 1776 (1)								
Samuel Whitman (2) Cornelius Waters (3) John M. Putnam (3) Albert B. Camp (7) Orsamus Tinker	Weymouth Millbury Sutton Litchfield, Ct. Worthington	May 20, Feb. 26,	1751 H. U. 1775 D. C. 1774 1794	pr. Aug. 1778 (n) †June 14, 1797 (1) — (n) Dec. 13, 1820 (1) V. C. 1822 Jan. 24, W. C. 1801 †Jan. 1,	1783 (1) Feb. 14, 1816 (1) Dec. 13, 1825 (5) Mar. 28, 1832 (1) 1834	Dec. 18, 1826 July 30, 1824 (4)	75	(1) Church Records. (2) List of Min. in Hamp. Co. in Am. Q. in Rev. Feb. 1838. (3) John Farmer, Esq. (4) Grave Stone. (5) Church File. (6) Rev. Mr. Baacom. (7) Rev. Mr. Tinker. (8) Boston Recorder, Nov. 9.
<i>Church of 1st Society.</i> Ezekiel L. Bascom (1) Reuben Bates (2)	Gill Concord	Aug. 20, 1779 (2) March 20, 1809	D. C. 1798 H. U. 1829	†Jan. 3, †May 13,	1834 (2)	Oct. 13, 1838 (8)	37	(1) Rev. Mr. Bascom. (2) Mr. Bates.

Churches when gathered; Ministers.	Native Places.	Born.	Graduated.	Settled.	Dismissed or Resigned.	Died.	An. Authorit. &c. Brief Remarks.
LOWELL; <i>First Church,</i> June 6, 1826 (1) George C. Beckwith (2) Amos Blanchard (3)	Granville, N. Y. Andover	Jan. 7, 1801 March 7, 1807	M. C. 1822 Y. C. 1826	July 18, Dec. 25, 1829 (1)	1827 (1) 1829 (1)	March, 1829 (1)	(1) Church Records. (2) Rev. Mr. Beckwith. (3) Rev. Mr. Blanchard.
<i>South, or Unit. Ch.</i> Nov. 7, 1830 (1) William Barry (2)	Boston	Jan. 10, 1805	B. U. 1822	Nov. 17, 1830 (1)	July 15, 1835		(1) Church Records. (2) Rev. Mr. Barry.
<i>Second (Orth.) Ch.</i> Dec. 2, 1839 (1) William Twining (1) Uzziah C. Burnap	New Haven, Ct. pr. Windham, Vt.	Dec. 9, 1805 (2) M. C. 1821	Y. C. 1825 Oct. 4, July 6, 1837 (3)	1831 Sept. 6, 1835 (*)			(1) Rev. Mr. Twining. (2) Rev. Mr. Blanchard. (3) Minutes of Gen. Asso. of Massachusetts, 1838.
<i>Third (Orth.) Ch. (1)</i> July 4, 1832 (2) Giles Pease (2)	Somers, Ct.	Dec. 2, 1805 (3)		Oct. 2,	1833 May 31, 1836 (*)		(1) Recently dissolved. (2) Rev. Mr. Pease. (3) Rev. Mr. Blanchard.
CHELSEA, COUNTY OF SUFFOLK; <i>First Church,</i> Oct. 19, 1715 (1)	pr. Ipswich	(n)	H. U. 1677	Oct. 19, Dec. 21,	1715 1748	Nov. 27, 1749	91
Thomas Cheever (1)					1754		
Wm. McClenathan (1)	Walpole	Jan. 18,	H. U. 1736	Oct. 26,	1757		
Phillips Payson, D.D. (1)	Boston	Jan. 18,	H. U. 1778	Nov. 4,	1801	Jan. 11, 1801	65
Jos. Tuckerman, D.D. (1)	Bridgewater	Nov. 6,	H. U. 1806	Sept. 2, 1825	1829		
Horatio Alger (1)							
<i>Evang. Cong. Church,</i> May 9, 1828 (1)	Plainfield, Ct.	Jan. 5, 1806 Dec. 23,	A. C. 1828 1800	Jan. 11, (n) June 8,	1832 1836	Jan. 7, 1835	(1) Rev. Mr. Fuller. (2) Rev. Mr. Lamb.
Edward J. Fuller (1) Henry J. Lamb (2)							

Notes,

SUPPLEMENTARY TO STATISTICS OF CONGREGATIONAL CHURCHES AND MINISTERS IN MIDDLESEX, AND CHELSEA IN SUFFOLK.

W A Y L A N D .

First Church.

WAYLAND, recently East Sudbury, was originally the Eastern part of Sudbury. Here the settlement of that ancient town appears to have commenced in 1639.¹ And here too, probably at the distance of about a mile west of the present spot, (A) stood the first meeting-house.² Hence the church in this place is styled by Rev. Mr. Clark of Lexington, in his sermon at the ordination of its second pastor, Rev. Mr. Bridge, The First Church of Sudbury.² In 1722, the town was divided by the Legislature into two parishes, the East, and the West.² This division of the town was soon followed by a corresponding one of the church. At the request of the brethren dwelling in the East parish, the church was divided by a vote of the majority, February 11, 1723, into two distinct churches, the East, and the West.³ Of the West church, the pastoral care was retained by Rev. Mr. Loring, settled originally over the whole town, and now minister of the West parish. In the East parish, Rev. Mr. Cooke was ordained the pastor of the East church, March 20, 1723.² This parish was incorporated April 11, 1780, as a town by the name of East Sudbury;⁴ which name has recently been altered by the Legislature to that of Wayland. [Winthrop's *Hist.* by Savage, vol. i. p. 306, and vol. ii. p. 30, note.
²McKean's *Serm. at Ordination of Rev. Mr. Wight, Appendix.* ³Rev. Mr. Hurlbut, Sudbury, from Church Records. ⁴Spofford's *Gazetteer.*]

COOKE. Mr. Cooke was a brother, it is said, of Rev. Samuel Cooke of West Cambridge.¹ He published a sermon at the ordination of Rev. Elisha Marsh, at Narragansett, No. — (Westminster) 1742; and of Rev. Samuel Baldwin, Hanover, 1756.¹ [¹Dr. Thomas Stearns, Sudbury.]

BRIDGE. Mr. Bridge's birth is recorded as follows in the Town Book of Lexington. "Josiah Bridge, son to John & Sarah Bridge, was born Dec^r 28. 1739."¹ He preached the Election Sermon in 1789, the Convention Sermon in 1792, and the Dudleian Lecture in 1797. His sermon at the Election, and another at the ordination of Jude Damon, Truro, 1787, were published.² [¹Charles Tidd, Esq., Town Clerk. ²Dr. Thomas Stearns, Sudbury.]

FOSTER. Mr. Foster was a native of Western, now Warren; and a brother of the late Rev. Dr. Foster of Brighton.¹ Before coming to East Sudbury, he was the minister of New Salem, where he was ordained June 9, 1779, and dismissed "for the want of an adequate support," June 21, 1802;² or, according to another authority, January 21, 1802.³ He published a discourse at the ordination of Rev. Ezekiel L. Bascom, Gerry (now Philipston) 1800.⁴ [¹Rev. Dr. Pierce, Brookline. ²List of Min. &c. in Hampshire County, in Am. Qu. Reg. May, 1838. ³McKean's *Serm. at Ord. of Wight, Appendix.* ⁴Dr. Thomas Stearns, Sudbury.]

WIGHT. Mr. Wight is son of late Rev. Henry Wight, D. D. of Bristol, R. I. He studied divinity with Rev. Dr. Emmons of Franklin;¹ and since his dismissal from Wayland, has been resettled at Castine, Me.² [¹Rev. Mr. Wight. ²Rev. Mr. Austin.]

AUSTIN. Mr. Austin studied divinity at the Theological School, Cambridge.¹ [¹Rev. Mr. Austin.]

Trinitarian Church.

SMITH. Mr. Smith studied divinity at New Haven;¹ and since his dismissal from Wayland, has been resettled in the ministry at Kennebunk, Me.² [¹Dr. Ebenezer Ames, Wayland. ²Rev. Mr. Hyde.]

HYDE. Mr. Hyde studied divinity at the Theological Seminary, Andover, in the class of 1816. He was ordained at Salisbury, Ct., March, 1818;¹ dismissed, 1822; installed at Bolton, Ct., 1824, and dismissed 1830.² [¹Rev. Mr. Hyde. ²List of Min. &c. in Connecticut in Am. Qu. Reg., May, 1832.]

HOPKINTON.

Church of.

Hopkinton was called by the Indians Magunkaquog or Maguncook;* and consists principally of lands purchased of the Indians at Natick, under authority of an Act of the Province, with money given by will for pious and benevolent purposes by Edward Hopkins, Esq., sometime governor of the Colony of Connecticut.¹ The bargain for these lands was completed by the Trustees to whom the legacy was committed, Oct. 11, 1715;² and they were incorporated by the Legislature as a township, Dec. 13, 1715 (Dec. 24, N. S.³) by the name of Hopkinton (or Hopkinson, as it was formerly called) in honor of the above named distinguished benefactor of New England. (A) A Congregational church was gathered there Sept. 2, 1724, consisting of Rev. Samuel Barrett and fourteen others; and Mr. Barrett was ordained its pastor the same day.³ [¹*Winthrop's Hist. by Savage, vol. i. p. 228, note.* ²*Sewall's Journal* ³*Cent. Discourse, by Rev. Nathanael Howe.*]

BARRETT. Mr. Barrett had commenced preaching at Hopkinton May 20, 1724; on which day the town voted to give him £60 in labor, materials or money for building him a house; and an annual salary of £35 for three years, and of £70 afterwards for life, in addition to the cutting and carting of his firewood.¹ His ministry was protracted to the forty-ninth year.¹ [*Howe's Cent. Serm. pp. 6, 12.*]

FITCH. Mr. Fitch was ordained as colleague with Rev. Mr. Barrett.¹ He published a sermon on occasion of the British leaving Boston, 1776.² A poem likewise of his, entitled "The Beauties of Religion," addressed to the young, was published after his death, 1789.² [*Howe's Cent. Serm.* ²*Rev. Mr. Hall.*]

HOWE. Mr. Howe was a native of Linebrook Parish, Ipswich.¹ He studied divinity with Rev. Mr. Bradford, of Rowley, and Rev. Dr. Emmons, of Franklin.² His publications were, a sermon on the death of three persons, 1808; a Century Sermon, delivered Dec. 24, 1815 (of which a third edition was printed in 1825); a sermon on John's Baptism, preached before the Mendon Association, and published at their request, 1819; a Defence of the same, in reply to Rev. Dr. Baldwin, 1820; and a Catechism for the children under his pastoral care, 1834.³ [*Howe's Cent. Serm.* ²*Rev. Mr. Howe.* ³*Rev. Mr. Hall.*]

PHELPS. Mr. Phelps studied divinity at the Theological Seminary, New Haven;¹ and was ordained as colleague with Rev. Mr. Howe; dismissed from Hopkinton, he was installed Sept. 13, 1832, as the pastor of Pine Street church, Boston; and dismissed March 26, 1834.² He has since been employed, as an Agent of the American Anti-slavery Society. [*Rev. Mr. Howe.* ²*List of Churches and Ministers in Suffolk County, in Am. Qu. Reg., Aug. 1834.*]

HALL. Mr. Hall studied divinity at the Theological Seminary, Andover, in the class of 1832. He was ordained as colleague with Rev. Mr. Howe; and has recently been dismissed.

WEBSTER. Mr. Webster is the third son of late Rev. Josiah Webster of Hampton, N. H.¹ He studied divinity at the Theological Seminary, Andover, in the class of 1835; and was ordained at Newburyport, March 17, 1837, to go as Seamen's Chaplain at Cronstadt, near St. Petersburg, Russia; but not finding a suitable opening for his labors there, he soon returned to this country.¹ [*Rev. William Cogswell, D. D.*]

Unionville Church.

Unionville is a manufacturing village recently sprung up, within the bounds of Hopkinton, on the borders of Holliston and Framingham. Its church was gathered Jan. 22, 1834.¹ (1835?) [*Rev. Mr. McIntire.*]

MCINTIRE. Mr. McIntire studied divinity at the Theological Seminary, Andover, a member of the class of 1834. Since his dismissal from Unionville, Sept. 11, 1838, he has been re-settled in the ministry in Pennsylvania, his native State.¹ [*Rev. Mr. Brigham, Framingham.*]

WESTFORD.

First Church.

Westford was formerly the West Precinct of Chelmsford. It was incorporated by the General Court, as a precinct, in May, 1724; and as a town, Sept. 23, 1729.¹ A church

was gathered in the precinct, Nov. 15, 1727; and a pastor ordained over it the same day.² Its records, kept by Mr. Scribner, are in a distinct volume (designated as vol. ii.) from that appropriated to this use by Mr. Hall, and continued by Mr. Scribner's successors.

An important secession from this church took place in 1828, after the resignation of Mr. Blake, in consequence of an unhappy difference with respect to religious sentiments between a majority of the church on the one hand, and a minority of its members and a majority of the Society on the other, which rendered union hopeless in the choice of a successor. At a meeting of the church, Dec. 25, 1828, it was voted, "that any member of the church who may wish to, be dismissed from this church, with a view to unite with the Union Church about to be organized in connection with the Union Society; and that when they shall be organized into a church, they cease to be members of this church."² Accordingly a majority of the church, it is understood, using the liberty granted by this vote, immediately withdrew, and united that day in forming the Union Church.

The First Church now agreeing in sentiment with the majority of the First Society, voted a call, Jan. 26, 1829, to Rev. Ephraim Randall to become their pastor.² This call was accepted, and Mr. Randall was shortly after installed. After the dismissal of Mr. Randall, the church voted at a meeting April 5, 1832, that Rev. Ephraim Abbot (whom the parish had chosen, April 2, to be their minister for one year) "have the care and oversight of said church, and perform for the same all religious services during the said term."² Agreeably to this and subsequent votes of the church, Mr. Abbot officiated as its pastor, but without installation, from the above date till April 3, 1834, when he "closed his ministry to them."² Mr. Abbot was born at Newcastle, Me.;³ graduated at Harvard University, 1805; studied divinity at the Theological Seminary, Andover, a member of the class of 1810; and was ordained as pastor of the church at Greenland, N. H., Oct. 27, 1813.⁴ After dismissal from Greenland, he was appointed preceptor of Westford Academy, which office he retained, while ministering as pastor of this church. [¹*Allen's Hist. of Chelmsford*, pp. 36, 37. ²*Church Records*, vol. i. ³*Rev. Mr. Abbot.* ⁴*Ord. Serm. by Rev. Eliphalet Pearson, LL. D.*]

HALL. Mr. Hall was born at Medford, where "the Halls" have been a distinguished family, apparently from the beginning, and are still well known and respected there. The name seems to have been originally spelt *Haule*. John and Bethiah *Haule* were among the thirty-five persons, who were dismissed from Boston church Oct. 14, 1632, and embodied into the present First Church of Charlestown (where this family probably worshipped, till a church was gathered at Medford, 1713), Nov. 2, 1632.¹ In noticing his ordination at Westford, Mr. Hall states, in his *Church Records*, that he was "aged twenty-four years and upwards from March 11th to this time;" viz. Nov. 15, 1727. [¹*Rec. of First Church, Charlestown.*]

SCRIBNER. Mr. Scribner was probably ordained on the "last Wednesday in September," 1779 (Sept. 29th) the day appointed by the church for this purpose, if the town would agree to the same.¹ He died at Tyngsborough, (where he seems to have resided, after his dismissal,) but was buried at Westford.² [¹*Church Records*, vol. ii. ²*Rev. Mr. Blake.*]

BLAKE. Mr. Blake studied theology with Rev. Mr. Judson of Taunton.¹ About the time of his resignation of his pastoral charge, he moved to a farm in Bedford; and having continued there a year or two, he returned to Westford, where he still resides. [¹*Rev. Mr. Blake.*]

RANDALL. Mr. Randall studied divinity with Rev. Dr. Harris of Dorchester. He was ordained at New Bedford Oct. 26, 1814;¹ installed at Saugus Oct. 3, 1826, and dismissed Aug. 7, 1827.² Dismissed from Westford, he went to Dorchester to reside. [¹*Christian Disciple*, Dec. 1814. ²*List of Min. &c. in Essex County, in Am. Qu. Reg. Feb. 1835.*]

Union Church.

The origin of this church has been stated under First Church. At the time it was gathered, viz. Dec. 25, 1828, it consisted of fifty-nine members.¹ A pastor was ordained over it, and over the Union Society with which it associated in public worship, April 8, 1829;¹ and a meeting-house, erected for their accommodation, was dedicated Sept. 14, following.¹ [¹*Boston Recorder*, Feb. 5, April 16, Nov. 4, 1829.]

LUCE. Mr. Luce studied divinity at the Theological Seminary, Andover, in the class of 1828.

HOLLISTON.

Church of.

Holliston was originally a part of Sherburne; and was incorporated as a distinct town, Dec. 3, 1724.¹ It was called after Thomas Hollis, Esq. of London, the liberal benefactor of Harvard College; who, in return for the compliment, presented the town with a Bible for their meeting-house.² The church was gathered Oct. 31, 1728;² and continues to be the only Congregational church in the town. [¹*Biglow's Hist. of Sherburne*, p. 38. ²*Rev. Mr. Demond.*]

STONE. Mr. Stone's birth is thus recorded in Newton Records of Births, &c. "James Stone, son of Ebent and Margaret Stone, born June 8th. 1704."¹ He died young, with many of his people, of a malignant fever, then prevalent in the town.² His last sermon, upon those words (it is believed) 2 Tim. iv. 7. "I have finished my course," was published.³ [¹*Rev. James Bates, Newton, from Town Records.* ²*Spofford's Gazetteer.* ³*Rev. Mr. Demond.*]

PRENTISS. Mr. Prentiss was a descendant of one of the most ancient and noted families in Cambridge, which used to spell their name, Prentice. His birth there is recorded as follows: "Joshua, son of Henry and Eliz^a Prentice: Born Ap^{il} 9, 1719."¹ After his dismissal, he continued to reside at Holliston till death.² He was father of the late Rev. Thomas Prentiss, D. D., of Medfield. [¹*Cambridge Rec. of Births, &c.* p. 22. ²*Rev. Mr. Demond.*]

DICKINSON. Mr. Dickinson studied his profession with Rev. Mr. Tappan of Newbury (West Newbury), afterwards Professor of Divinity at Harvard University.¹ He published a sermon preached before the Massachusetts Missionary Society, 1811.¹ He was greatly lamented at his death. [¹*Rev. Mr. Demond.*]

WHEATON. Mr. Wheaton published several sermons; viz. at the Annual Fast, 1820, on "the equality of mankind, and the evils of slavery;" at the funeral of Miss Sarah Emmons, daughter of Rev. Nathanael Emmons, D. D., Franklin, 1823; and at "the dedication of the new meeting-house in Holliston," Nov. 5, 1823. [*Rev. Mr. Demond.*]

FITCH. Mr. Fitch was a native of Williamstown,¹ and a son of Rev. Ebenezer Fitch, D. D., first President of Williams College in that town. He studied divinity at Princeton, N. J.;² and before coming to Holliston, had been settled at Cherry Valley, N. Y.¹ In 1836, he was residing at Buffalo, N. Y.¹ [¹*Rev. Mr. Demond.* ²*Rev. Mr. Howe, of Hopkinton.*]

DEMOND. Mr. Demond studied divinity at the Theological Seminary, Andover, a member of the class of 1820. He was ordained at West Newbury March 7, 1821; dismissed at his own request Sept. 7, 1826; installed at Lincoln Nov. 7, 1827; and dismissed at his own request, for want of adequate support, Oct. 29, 1832.¹ From Lincoln he came to Holliston: and being dismissed from Holliston, he was installed at Princeton Oct. 26, 1836.² [¹*Rev. Mr. Demond.* ²*Boston Recorder, Nov. 4.*]

STORRS. Mr. Storrs studied divinity with Rev. Mr. Booth at Coventry, Ct.; was ordained at Barre, Ms., Jan. 14, 1829; dismissed in April, 1832; installed at Norwich, Ct. March 12, 1834; and dismissed from that place April 7, 1835.¹ [¹*Rev. Mr. Storrs.*]

STONEHAM.

Church of.

Stoneham was incorporated as a town Dec. 17, 1725.¹ The Congregational church, gathered there in 1729, continues to be the only one (at least of that denomination) in the place. [¹*Spofford's Gazetteer.*]

OSGOOD. Mr. Osgood, according to tradition in Stoneham, came from Andover.¹ He was a native however of Salem;² a son of deacon "Peter Osgood and Martha Ayre, his wife;" and was born "Aug. 11th 1705."³ He is the only minister of Stoneham, that has remained till death with that people. [¹*Rev. Mr. Stevens.* ²*Rev. Joseph B. Felt, Boston.* ³*Rev. C. C. Sewall, Danvers, from Salem Town Records.*]

CARNES. Mr. Carnes, on account of some difficulty with his people at Stoneham, "took his leave of them"—"on the last Sabbath in July 1757,"¹ i. e. July 31. Ac-

cording to one of his children, living in 1835, he was a son of Col. Carnes of Boston; and after resigning his charge at Stoneham, was installed in that part of Rehoboth, which is now Seekonk. Dismissed from Seekonk, he resided first at Boston a number of years, and then permanently at Lynn, being occasionally employed in preaching. At Lynn he at length entered into civil life, and served that town a number of years, as its representative in the General Court. [¹*Rev. Mr. Colburn.*]

SEARL. Mr. Searl was settled originally at Sharon, Ct., where he was succeeded in 1755 by Rev. Cotton Mather Smith.¹ After dismissal from Stoneham, he was re-settled at Royalton, Vt., where he died in 1787, or 1788.² He published a sermon preached at the ordination of Rev. Stephen Peabody, 1772, at Atkinson, N. H. [¹*List of Min. in Connecticut, in Am. Qu. Reg., May, 1832.* ²*John Farmer, Esq., from Thompson's Gazetteer.*]

CLEAVELAND. Mr. Cleaveland was son of Rev. John Cleaveland of Chebacco Parish, Ipswich,¹ now the town of Essex, where he was born Jan. 6, 1749,² or more probably, according to his reputed age at death, Jan. 6, 1749—50. He was prepared for admission into Yale College; but prevented by ill health from completing that liberal education, which his father had intended to give him.³ In the Revolutionary War he served his country as a soldier: but having had from his youth up a strong predilection for the Christian ministry, his wishes were at length gratified by divine Providence in his call to the pastoral office at Stoneham.³ Dismissed from Stoneham, he was resettled in 1798 over the North Parish in Wrentham; where, after a faithful and exemplary discharge of ministerial duty, he died Feb. 1, 1815, aged 65.³ [¹*Allen's Biog.* ²*Rev. C. C. Sewall, Danvers, from Ipswich Town Records.* ³*Fun. Serm. by Rev. N. Emmons, D. D., Franklin.*]

STEVENS. Mr. Stevens was not favored with a liberal education.¹ He studied divinity with Rev. Mr. Bradford of Rowley; was ordained over the Second Society in Methuen, May 18, 1790, (1791, according to List of Min., &c. in Essex,) and dismissed in 1795.¹ After his dismissal in 1827 from Stoneham, he was installed as pastor of the church in the East Parish, Haverhill, April, 1828; and continued in office there five years.² He has since resided at Stoneham, and been occasionally employed in preaching. [¹*Rev. Mr. Stevens.* ²*List of Min. in Essex, in Am. Qu. Reg., Feb. 1835.*]

SEARL. Mr. Searl is a native of Byfield,¹ a parish in Newbury and Rowley. He studied divinity with Rev. Dr. Parish of Byfield;¹ was ordained at Lynnfield Jan. 21, 1824; and dismissed April 14, 1828.² After dismissal from Stoneham, he was resettled at Saccarappa, a village in Westbrook, Me.,² and resigning his charge there, he was installed July 19, 1837, "at Harrison, over the churches of Harrison and N. Bridgton," in the same State.³ [¹*Rev. Mr. Colburn.* ²*Rev. Mr. Hill, Lynnfield, from Church Records.* ³*Boston Recorder, Aug. 4.*]

COLBURN. Mr. Colburn studied divinity at the Theological Seminary, Andover, in the class of 1820. He was ordained at Leverett, June 21, 1824; dismissed in 1832: and after his dismissal from Stoneham, was installed at Wells, Me., April 18, 1837.¹ After the dismissal of Rev. Mr. Colburn, Rev. John Le Bosquet, of Concord, N. H., ordained as an Evangelist at Dorchester, N. H., about 1836, stately supplied the desk in Stoneham, and performed other pastoral duties there, but without installation, from May 14, 1837 to April 1, 1838.² At present, there is no settled minister in the town. [¹*Rev. Mr. Colburn.* ²*Rev. Mr. Le Bosquet.*]

B E D F O R D.

First Church.

Bedford was taken from Concord and Billerica; and incorporated as a town Sept. 23, 1729.¹ A church was gathered here July 15, 1730; and a pastor ordained the same day.² For above a century, this church continued to be the only one in the town; and the society with which it was connected in public worship, the only society. But through the prevailing diversity of religious sentiment, a division in both was at length effected. The facts in the case it is believed, were briefly these. In the autumn of 1831, the town voted that the pulpit should be occupied on the two first Sabbaths of each month, for several months to come, by preachers of the Unitarian denomination. Upon the passage of this resolve, the Orthodox members of the society, including a vast majority of the members of the church, peaceably assembled with their pastor for worship, on the days referred to, in the town-house. But in March following, the town voted, that the town-house should be opened no more for this purpose on Sabbath days,

when there was worship in the meeting-house. By this vote, the large and highly respectable portion of the congregation, above named being excluded from the town-house on the recurrence of the two first Sabbaths in each month, had now recourse to a private dwelling-house: and conceiving themselves injured by a measure, which they construed as an arbitrary attempt to constrain them to attend on worship and preaching which they conscientiously disapproved, or, at least, to hinder their attendance upon that which they preferred, they soon proceeded to establish a separate worship, and to provide for its more convenient celebration. A new religious society was formed according to law, Nov. 9, 1832, called the "Trinitarian Congregational Society," and embracing almost the entire body of the church of Bedford. Of the 160 members, of which this church then consisted, but about five or six adhered to the First Parish. The remainder, it is understood, (or at least, all that were resident in the town, and able to attend public worship,) united themselves with the new Society, though at the sacrifice of their pews in the meeting-house, and of their interest in the church furniture and funds. A new meeting-house, erected for the accommodation of this Society, by great effort and at a burdensome expense on the part of its members, aided by the liberality of the public, was dedicated Feb. 14, 1833: and on June 5th, of the same year, Rev. Mr. Stearns was solemnly "constituted" their public teacher of religion and morality therein. (See below.) ^{[1]Hist. of Concord, Bedford, &c. by Lemuel Shattuck, Esq.} ^[2]Dedication Serm. by Rev. Mr. Stearns, 1817.]

BOWES. Mr. Bowes, according to a descendant now living, was a native of Boston: He was doubtless a son of Mr. Nicholas Bowes (or "Bowe," as he at one time wrote his own name¹) who was a ship-master from Boston in 1687,¹ and admitted a member of the Old South Church Feb. 10, 1711-12.² Mrs. "Dorcas Bow," apparently the wife of Mr. Nicholas Bowes, just mentioned, had been received into the same church Feb. 4, 1694-5:² and this their son, the future minister of Bedford, was baptized in it Nov. 10, 1706.³ At his own request, Rev. Mr. Bowes was dismissed from Bedford by vote of the church, Aug. 22, and of the town, Sept. 2, 1754.⁴ In 1755 he went as a chaplain with the Northern army to Fort Edward;⁴ and died on his return in Western, now Warren, at the house of Rev. Mr. Jones.⁵ His wife was a daughter of Rev. Mr. Hancock of Lexington; and a daughter of Mr. Bowes was married to Mr. Hancock's successor, Rev. Mr. Clark. ^{[1]Sewall's Letter Book, Nov. 14, 1687.} ^{[2]List of Members, &c. of Old South Church, Boston, 1833.} ^{[3]Sewall's Journ.} ^{[4]Shattuck's Hist.} ^[5]Rev. Dr. Fiske, West Cambridge.]

SHERMAN. Mr. Sherman was a brother of Rev. Josiah Sherman of Woburn, Hon. Roger Sherman of New Haven, Ct., and William Sherman, Esq. of New Milford, Ct.; and a direct descendant from Capt. John Sherman, who came to Watertown in 1634 or 1635 from Dedham, in England,¹ the birth place likewise of the celebrated divine of his name, Rev. John Sherman of Watertown. Though Mr. Sherman's religious character at Bedford was without reproach; yet a difference of opinion between him and some of his church respecting the half way covenant, led to his dismissal.² The date of this occurrence, according to Rev. Mr. Stearns, was March 20, 1768.² But as an invitation to settle was voted to be given a candidate by the church Sept. 7, 1767, the date assigned for the dismissal of Mr. Sherman by Mr. Shattuck, viz. Dec. 17, 1766,¹ is doubtless the correct one. Shortly after leaving Bedford, Mr. Sherman was installed at Mount Carmel, New Haven, Ct.;² where, having preached several years, he at length retired to East Windsor, Ct. and there died July 18, 1797.¹ ^{[1]Shattuck's Hist.} ^[2]Stearns's Ded. Sermon.]

PENNIMAN. Mr. Penniman will long be remembered in Bedford and the vicinity for his eccentricities of character. Dismissed from Bedford, he removed to Harvard, and there died.¹ ^[1]Shattuck's Hist.]

STEARNS. Mr. Stearns studied theology with Rev. Jonathan French of Andover. This faithful servant of Christ having lived in great peace and harmony with his people above thirty-four years, was doomed in the decline of life to see contention springing up among them, and to taste largely himself of its bitter fruits. The following brief statement of facts in the case is taken principally from minutes of information respecting it, derived originally from authentic sources, and committed to writing by the author of this article at the time: and it is believed to be substantially, though possibly it may not be in every point and circumstance literally correct. In the spring of 1832, after the passing by the town of the votes above referred to (See *First Church*) respecting the occupancy of the pulpit, &c. &c., Mr. Stearns was requested by a committee of the town to ask a dismission. In reply, he pledged himself he would do this, provided that all charges that might be brought by the town against his moral character were first regularly disposed of; and provided that he and the town could agree, as to the com-

pension to which he would be entitled in case of retiring from office at their request, he having been settled originally for life. After waiting a considerable interval, and finding that no charges of the above description were preferred against him, Mr. Stearns submitted to the town three distinct propositions, as terms of separation, either of which alone would be satisfactory to himself. But the town refused to accede to either of them: nor would it consent (as he had also proposed might in this case be done) to leave the question of compensation to the decision of intelligent impartial men, as referees. At length a Mutual Ecclesiastical Council was agreed upon by both parties, to consider and decide, whether it was proper, just and expedient that the relation between Rev. Mr. Stearns and his people be dissolved. This Council consisted of First Church, Charlestown, under Rev. Dr. Fay; the Second Church of Dorchester, under Rev. Dr. Codman; and of the Church of Milton, under Rev. Mr. Gile, on the part of Mr. Stearns; of the Second Church of Charlestown, under Rev. Dr. Walker; of the Federal Street Church, Boston, under Rev. Dr. Channing, and Rev. Mr. Gannett; and of First Church, Medford, under Rev. Mr. Stetson, on the part of the town; and of the First Church, Gloucester, under Rev. Mr. Hildreth, who was to be the Moderator. All the above gentlemen, except Rev. Dr. Channing, met with the delegates of their respective churches, convened at Bedford, in Mutual Council, Feb. 27, 1833. Hon. Samuel Hoar, likewise, and Hon. John Keyes, both of Concord, appeared before the Council, the former as counsel for Mr. Stearns, the latter, for the town. In their result, after acquitting Mr. Stearns of the several charges alleged against him by the town, as being frivolous, or not substantiated, the Council decided, first, that it was proper, just and expedient that Rev. Mr. Stearns be dismissed, provided suitable compensation be made him; and secondly, that they deemed it would be giving him such compensation, if the First Parish should pay him their due proportion of his annual salary from Nov. 1832 (the time when the new Society was formed) till the last of Feb. 1833; and also, if in addition to that, the town should give him up a bond of \$1,000, which they held against him for money loaned him many years before for the sake of retaining his services among them, and which would become payable, without interest, when he should cease to be their minister. To Mr. Stearns this result was perfectly satisfactory. But the town from the beginning manifested their dislike of it, especially of its last article, professedly on the ground that the question which they had submitted to the Council to decide was respecting the *dismissal* of Mr. Stearns, and not his *compensation*. And as no time had been fixed in the Result, when the parties should severally accept or reject it, the town at March meeting just after put it into the hands of a committee (which they subsequently enlarged) to consider it, and report upon it at a future meeting. About seven weeks after, the committee reported, that it was expedient the town should accept the Result, when they had funds to settle with Mr. Stearns, and thought it would be for their interest to do so. This report the town accepted; and then authorized their committee to effect a separation and a settlement with Mr. Stearns, when they judged it best. Upon receiving authentic information of these doings of the town, and after advising with Hon. Samuel Hoar, Esq., his counsel, Mr. Stearns gave notice to the committee of the town, that as he had signified by his counsel to the counsel for the town, that he accepted the Result of the late Ecclesiastical Council; and that as the town, he conceived, had virtually voted acceptance of it on their part, he viewed his relation to the town to be now dissolved, agreeably to that Result; and should therefore preach for them no more, except that as it was then Saturday noon, he was willing to supply their desk the next day, if they gave him timely notice that it was their desire he should. This offer the committee did not see fit to improve; and the following week they notified Mr. Stearns, that his bond had now become due.

On June 5, 1833, a few weeks after the connection of Mr. Stearns with the First Parish in Bedford had thus ceased, he was publicly and solemnly invested with the office of religious teacher of the Trinitarian Congregational Society in that town. As his relation to the church there had never been dissolved, and the pastoral care of a church was not to be now committed to him anew, the Ecclesiastical Council convened on the occasion thought proper, that there should be no Charge or Right Hand of Fellowship among the exercises of the day; nor any Installing Prayer, in the usual acceptation of the phrase. The exercises appointed by them and performed were, 1. An Introductory Prayer. 2. A Sermon. 3. A "Constituting Prayer." 4. An Address to the Society. 5. A Concluding Prayer. About this time, a suit was commenced by Mr. Stearns, by the advice and under the direction of his able counsel, for the recovery of the arrears of his salary, which the town neglected to pay, agreeably to the Result of the late Ecclesiastical Council. The adverse decision of the court in this case was unexpected to him: the reasons of that decision he did not live to know. Having languished several months under the prevalence of a disorder, which was doubtless much increased by extreme solicitude to see the termination and final settlement of this suit, he at length ceased to speak of it to his friends from abroad, and made his approaching departure from this world, and his hope of better treasures beyond it, the sole subject of his conversation.

with them. He died, deeply lamented, in the thirty-eighth year of his pastoral charge, and in the second year of his ministry to the new Society.

Mr. Stearns's publications were, *A Sermon at the ordination of S. Gile, Milton, 1807*; of *T. Skelton, Foxborough, 1808*; of *E. P. Sperry, Dunstable, N. H., 1813*; after the death of *D. Bacon*, who was shot through the body by *W. Merriam, Bedford, 1810*; an *Address upon the return of peace with Great Britain, Dracut, 1815*; a *Sermon at the dedication of the meeting-house, Bedford, 1817*; before the *Society for the Promotion of Christian Knowledge, Boston, 1820*; at the *Funeral of Rev. E. Stone, Reading, 1822*. He was son of *Rev. Josiah Stearns, of Epping, N. H.*, and father of the late *Rev. Samuel H. Stearns of Boston*, of *Rev. William A. Stearns of Cambridgeport*, and of *Rev. Jonathan F. Stearns of Newburyport*.

LEAVITT. Mr. Leavitt studied divinity at Andover;¹ and was ordained as an Evangelist at Pomfret, Vt., Sept. 1828.¹ [*Rev. Mr. Leavitt.*]

Church of First Parish.

CHANDLER. Mr. Chandler pursued the study of theology under the direction of *Rev. Mr. Stone of Reading*, *Rev. Mr. Dow of Beverly*, and others.¹ He was ordained at *Swanzey, N. H.*, Jan. 20, 1819; dismissed Nov. 26, 1822; installed at *Orange, Nov. 27, 1822*; and dismissed Oct. 31, 1827.¹ [*Rev. Mr. Chandler.*]

W I L M I N G T O N.

Church of.

Wilmington was originally a part of Woburn, called Goshen.¹ It was incorporated as a town, Sept. 25, 1730.² The church there was gathered Oct. 24, 1733; and then consisted of seventeen male members, inclusively of the first pastor, who was ordained the same day.³ [*Woburn Town Records.* ²*Spofford's Gazetteer.* ³*Church Records.*]

VARNEY. Mr. Varney was baptized in the Old North Church, Boston, Aug. 11, 1706.¹ He was dismissed from Wilmington on account of "infirm health;"² but continued to preach occasionally in the vicinity of Wilmington and elsewhere for many years. In 1756 he was resident at Boscawen, N. H., where he was engaged, Feb. 19th, to preach the season ensuing; and where within the year, or soon after, he married the widow of *Rev. Mr. Stephens*, the former minister of the town.³ He was respected where he lived; but being subject at times to certain mental irregularities, he was never resettled in the ministry.³ He died at Boscawen.¹ [*John Farmer, Esq.* ²*Church Records.* ³*Rev. Samuel Wood, D. D., Boscawen.*]

MORRILL. Mr. Morrill was descended from a reputable family in *Salisbury*,¹ and was himself highly esteemed and respected in his day. He preached the *Dudleian Lecture in 1776*, and the *Convention Sermon in 1778*; and published a sermon addressed to a company of soldiers, 1755. [*Stone's Funeral Sermon.*]

RAYNOLDS. Mr. Raynolds studied divinity with *Rev. Charles Backus, D. D.*, of *Somers, Ct.*¹ After leaving *Wilmington*, he was installed at *Leverett, Dec. 7, 1832*; and dismissed March 21, 1837.¹ He has now returned to *Wilmington* to reside. [*Rev. Mr. Raynolds.*]

NORWOOD. Mr. Norwood was born in that part of *Gloucester*, called *Sandy Bay*.¹ He studied divinity at the *Theological Seminary, Andover*, in the class of 1821; was ordained at *Meredith Bridge, N. H.*, June, 1825, and dismissed, June, 1830.¹ [*Rev. Mr. Norwood.*]

T O W N S E N D.

First Church.

Townsend was incorporated June 20, 1732;¹ and a church was embodied there Oct. 16, 1734.² This church continued united with the town in the support of the institutions of the gospel almost a century. Then, in consequence of certain difficulties, arising from diversity of sentiment on religion, the harmony which had hitherto subsisted between them in this weighty concern, was entirely broken up. In February, 1830, "the members of the church withdrew, without exception," from all connection with the town in the affairs of religion, and united with the "Orthodox Congregational Society."² They also proceeded to erect a new house of worship, which was dedicated June 16, 1830; and

have since “by the goodness of God, been able, without favor and in spite of opposition, to maintain a preached gospel, and to gather a large increase to the garner of God.”² [¹*Spofford's Gazetteer.* ²*Rev. Mr. Rogers.*]

HEMMENWAY. Mr. Hemmenway was one of those who entered into covenant at the foundation of this church;¹ and may therefore be presumed to have been ordained on the day it was gathered, as was then customary in like cases, although no record of his ordination appears to have been preserved. [¹*Rev. Mr. Rogers.*]

DIX. Mr. Dix is said to have published one or two discourses;¹ but of the time and occasion the author is not informed. [¹*Rev. Mr. Shumway.*]

PALMER. Mr. Palmer studied theology with Rev. Andrew Lee, D. D., of Lisbon, Ct. and Rev. Stephen Farrar of New Ipswich, N. H.¹ He withdrew with the church from the First Parish in 1830; and remained its pastor till Feb. 1831. Since his dismission, he has continued his residence in Townsend, occasionally preaching; and one or two years has represented the town in the general court. [¹*Rev. Mr. Palmer.*]

ROGERS. Mr. Rogers studied divinity at the Theological Seminary, Andover, a member of the class of 1830. Dismissed from Townsend, he was installed Aug. 6, 1835, over the Franklin Street Church, Boston. [¹*Rev. Mr. Rogers.*]

SHUMWAY. Mr. Shumway studied theology at Auburn, N. Y., and was ordained as an Evangelist at Smithville, Jefferson County, N. Y., Feb. 4, 1834.¹ Since his dismission from Townsend, he was installed at Petersham, Oct. 4, 1837.² [¹*Rev. Mr. Shumway.* ²*Boston Recorder, Oct. 27.*]

STOWELL. Mr. Stowell, having received a degree at D. C., 1829, was employed two years as an instructor at the academy in Derry, N. H.¹ He was ordained at Goffstown, N. H., Nov. 30, 1831, and dismissed on account of ill health, June 28, 1837. [¹*Rev. Mr. Stowell.*]

Church of First Parish.

SHAW. Mr. Shaw entered Brown University, but left at the close of the second year of his collegiate course, in 1827.¹ He studied theology at Divinity College, Cambridge, at which he was “graduated” in July, 1833; was ordained at Athol, Nov. 12, 1834; and dismissed at his own request in Aug. 1836.¹ [¹*Rev. Mr. Shaw.*]

B U R L I N G T O N.

Church of.

Burlington was once a part of Woburn; and was then called Shawshin, as Billerica also was originally, from the name of the river, which winds its course through both towns. It was incorporated as a precinct Sept. 16, 1730;¹ and as a town, Feb. 28, 1799.² Money was voted by the precinct, Nov. 16, 1730, for the support of preaching at a private dwelling during the ensuing winter.³ And a meeting-house was erected in 1732,³ which after the lapse of a century still remains in good repair, the oldest meeting-house in the county, it is conjectured, except that of the First Parish in Concord, built in 1712, and one whose massy frame of white oak and yellow pine promises fair to stand firm a century hence. The church was doubtless gathered Oct. 29, 1735, the day of the ordination of its first pastor, whose name heads the list of subscribers to the church covenant.² The covenant of this church is found on comparison almost precisely the same as the original covenants of the church of Lexington,⁴ gathered, 1696; and of First Church, Bedford,⁵ gathered, 1730. The covenant of Lexington church, it is thought probable, was drawn up by Rev. Joseph Estabrook of Concord, a clergyman of high repute in his day, and father of the first minister of Lexington; and afterwards recommended for adoption to the churches of Bedford and Woburn precinct by the successor of Mr. Estabrook of Lexington, Rev. John Hancock, who was assisting at the ordination of the first pastor of each of those churches, and preached the ordination sermon; and who, from his vicinity to both churches, and from the high estimation in which he was held for wisdom and piety, was likely to be consulted by each of them in the framing of its covenant. [¹*Commonwealth Files.* ²*Church Records.* ³*Precinct Records.* ⁴*Lexington Church Records.* ⁵*Shattuck's Hist. of Concord, Bedford, &c., p. 262.*]

CLAP. Mr. Clap appears to have kept school at Dorchester from the time he was graduated till after he had commenced preaching;¹ and probably studied divinity under

the direction of Rev. Mr. Bowman, of Dorchester, at the same time. Many years after his death, his children, viz. Col. Supply Clap, of Portsmouth, N. H., Samuel Clap, Esq., and Mrs. Martha Thwing, of Boston, presented the church of which their father had been pastor, with a handsome folio Bible for the use of the pulpit.² [*Interleaved Almanac of Rev. Mr. Clap, for 1733.* ²*Church Records.*]

JONES. Mr. Jones died suddenly on a Sabbath day of an apoplexy, with which he was seized in the pulpit at the close of prayer in the morning service.¹ Rev. Ebenezer Gay, of Hingham, preached at his ordination.¹ [*Church Records.*]

MARRETT. Mr. Marrett was a direct descendant from one of the first settlers of Cambridge, and by his mother, from Rev. Henry Dunster, first President of Harvard College. He appears to have studied divinity at Cambridge, where he resided several years during the interval between his leaving college, and his settlement at Woburn precinct. At the time of his ordination, he had likewise a call to take the charge of the church in Topsfield.

SEWALL. Mr. Sewall studied divinity at Cambridge.

T E W K S B U R Y.

Church of.

Tewksbury was originally a part of Billerica; and was incorporated as a distinct town, Dec. 23, 1734.¹ No record has been preserved of the embodying of the church there.¹ Rev. Mr. Coggin supposes it was gathered as early as 1735.¹ But it was more agreeable to the custom of that day to defer transactions of this description till the ordination of the first pastor. (A) That there was no church existing either in this town, or in Woburn precinct (Burlington), previously to the day of ordaining their respective first ministers, and that the gathering of a church made a part of the work on each of those solemn occasions, seems to be strongly insinuated by the difference of phraseology observable in the following record of communications from those places, before they had pastors, to the neighboring church of Wilmington, compared with the record of a communication to the same church from a church in Haverhill about the same time. “1737 Nov^r 13. I communicated to the Church the Letter from *our Christian Brethren* in Tewksbury; Asking our Presence and Assistance to join with other Elders and Messengers to ordain Mr. Sampson Spaulding on the 23d of this present Nov^r as their Pastor: And *in such Acts of Communion* as the Work of the Day called for. And the Church hereupon Voted” &c.² “1735 Oct. 26. I communicated to the Church the Letter which I receiv’d from *our Christian Brethren* of the 2d. Precinct in Woburn; Asking our Presence and Assistance to join with the other Elders and Messingers, that should favour Them with their Company to ordain Mr Supply Clap on Wednesday the 29th of Octob^r to the service of the Gospel of Christ among them, and *in such Acts of Communion* as the Solemn Service of the Day called for — I also communicated to the Church the Letter I receiv’d from the 3d *Church of Christ* in Haverhill Requesting our Presence and Assistance to join with other Elders and Messengers to ordain Mr. Samuel Bacheller, on the 5th. of Nov^r to the Pastoral Office there” &c.² By comparing the two first of these communications with the last, it seems obvious to infer, that though at the time they were made, there were brethren of other churches resident both at Tewksbury and at Woburn Precinct, yet they had not as yet been gathered into distinct churches. [*Dedication Sermon, by Rev. Jacob Coggin, Appendix, 1824.* ²*Wilmington Church Records.*]

SPAULDING. Mr. Spaulding received an unanimous call from the town to settle among them, Jan. 17, 1736 (1736-7?); was ordained Nov. 23, 1737; and died Dec. 15, 1796.¹ Hence he was a preacher at Tewksbury sixty or sixty-one years; and its settled pastor above fifty-nine years. Nor was his ministry only remarkable for its length, but was also “peaceful, happy and successful.”¹ [*Coggin’s Ded. Serm., App.*]

BARTON. Mr. Barton was settled as colleague with Rev. Mr. Spaulding.¹ After leaving Tewksbury, he was installed at Fitchburg, March 11, 1804; and dismissed, Feb. 26, 1813.² Thence he emigrated to Hilham, Overton County, Tennessee, where he resided, occasionally preaching in the vicinity, till the autumn of 1827, when he removed with his family with the design of settling at Jacksonville, Illinois; but died very suddenly in his journey thither on the morning of Oct. 31, shortly after crossing the Ohio river, on the banks of which his remains were buried.³ He published a Farewell Sermon, preached at Tewksbury, 1803. [*Coggin’s Ded. Serm., App.* ²*List of Churches and*

Ministers in Worcester County, in Am. Qu. Reg., Aug. 1837. ³Dr. Silas Brown, Wilmington, a brother-in-law.]

COGGIN. Mr. Coggin studied theology with Rev. Mr. Chickering, Woburn.¹ [¹Rev. Mr. Coggin.]

A C T O N .

First Church.

Acton lies wholly within the ancient limits of Concord; from which it was set off, and incorporated as a distinct township, July 3, 1735.¹ In 1736, a meeting-house was erected, in which public worship was first held in Jan., 1738.¹ In May, of that year, the town gave an unanimous invitation to Mr. John Swift to become their minister, which being accepted, Mr. Swift was ordained Nov. 8, following.¹ On the same day, probably, the church was gathered; although no account of the transaction appears to have been preserved. This church continued to be the only Congregational church in Acton till the formation of the Evangelical church in 1832. Since the dismissal of Rev. Mr. Shedd, the First Church had had no settled pastor so late as June, 1836, although the pulpit had been generally supplied.² [¹*History of Concord, Acton, &c. by Lemuel Shattuck, Esq.* ²Rev. Mr. Woodbury.]

SWIFT. Mr. Swift was son of Rev. John Swift, of Framingham.¹ He published a sermon preached at the ordination of Rev. Joseph Lee, of Royalston,¹ 1768; and a Fast sermon, preached at East Sudbury, 1761. [¹*Shattuck's History.*]

ADAMS. Mr. Adams appears from a memorandum in the Church Records to have been a native of Framingham, as well as his predecessor. He probably studied divinity at Cambridge, from the First Church of which town he was dismissed at ordination, to unite with the church of Acton.¹ He published a sermon preached at the ordination of Rev. Luther Wright, Medway, 1798; of Rev. Thomas Noyes, Needham, 1799; on the death of Rev. Josiah Bridge, East Sudbury, 1801; of Col. John Edwards, 1804; at the funeral of Rev. Phinehas Wright, Boiton. [¹*Church Records.*]

SHEDD. Mr. Shedd, previously to his ordination, had been member of Second Church, Newton.¹ He was dismissed at his own request from the church of Acton.¹ He is now at Burlington, Vt. [¹*Church Records.*]

Evangelical Church.

This church consisted originally of members dismissed from the First Church, Feb. 23, 1832, at their own request, to form a church in connection with the Evangelical Society.¹ These persons are believed to have constituted a large majority of the First Church;² and they were regularly organized by an Ecclesiastical Council as a distinct church, by the title of the Evangelical Church of Acton, March 13, 1832.³ The Evangelical Society with which it is connected in the support of public worship, had been formed during the winter preceding. [¹*First Church Records.* ²Rev. Mr. Woodbury. ³*Evangelical Church Records.*]

WOODBURY. Mr. Woodbury is a brother of Hon. Levi Woodbury, Secretary of the Treasury of the United States. He devoted himself originally to the profession of the law, which he studied at Portsmouth, N. H., with his brother above named; was admitted to the bar at Gilmanton, N. H., in Aug. 1826; and began practice at Bath, Grafton County, N. H., where he continued till Oct. 1831.¹ He was then licensed to preach by the Caledonia Association of Ministers, and spent most of the following winter with Rev. Dr. Beecher at Boston.¹ [¹Rev. Mr. Woodbury.]

W E S T C A M B R I D G E .

Church of.

West Cambridge was originally the North-western part of Cambridge.¹ It was incorporated as the Second precinct in Cambridge, in 1732;¹ and as a town, by the name which it now bears, Feb. 27, 1807.² A church was gathered there by Rev. John Hancock, of Lexington, Sept. 9, 1739.² This was then known, as the Second Church in Cambridge; but is now the only Congregational church within the present limits of the town in which it is situated. [¹*Holmes's Hist. of Cambridge*, p. 33. ²Rev. Dr. Fiske.]

COOKE. Mr. Cooke is supposed to have been a brother of Rev. William Cooke, of East Sudbury (Wayland); and was very eminent among the ministers of his day. He preached at the Artillery Election, 1753; the Dudleian Lecture, 1767; at the General Election, 1770; and before the Convention of Congregational Ministers, 1776. His Election Sermon, 1770, was published.¹ His other publications were, a sermon at the ordination of Rev. Cotton Brown, Brookline, 1748; of Rev. William Symmes, Andover, 1759; and at the anniversary of Lexington Fight, April 19, 1775, preached at Lexington, 1777.¹ [¹*Allen's Biography.*]

FISKE. Dr. Fiske studied divinity in Cambridge, under Rev. Professor Wigglesworth; and voluntarily resigned his pastoral charge at the close of the fortieth year of his ministry.¹ He continues to reside at West Cambridge. [¹*Rev. Dr. Fiske.*]

HEDGE. Mr. Hedge is a son of Professor Hedge of Harvard University. He studied his profession at the Theological School, Cambridge.

DAMON. Mr. Damon studied theology at the University, Cambridge, under the direction of Rev. Professor Ware.¹ He was ordained at Lunenburg, Feb. 1, 1815; dismissed Dec. 2, 1827; installed at Amesbury June 25, 1828, and dismissed from the pastoral charge Dec. 25, 1832, but continued to preach there by request most of the time till April 1, 1833.¹ In Oct. 1833, he removed his residence from Amesbury to Reading, South Parish; and having supplied the desk of the Third Congregational Society in that town about three months, previously to April 1, 1834, he was employed from that time to supply it constantly a year.¹ [¹*Rev. Mr. Damon.*]

PEPPERELL.

First Church.

Pepperell was formerly the West Parish of Groton.¹ It was incorporated as a town, April, 1753;² and doubtless received its name in honor of Sir William Pepperell, who commanded the New England forces in the successful siege of Louisburg in 1745. A church was gathered in this place Jan. 29, 1747, and a pastor ordained over it the month following. In 1832, the connection between this church and the town, in the support of public worship, which had hitherto been amicably maintained from the beginning, was dissolved. At a meeting of the church, Jan. 26, 1832, for several reasons then assigned, and particularly in view of alleged hostility manifested on the part of the town or First Parish to that system of faith, to which the church had ever adhered, and to which it still continued to adhere, as "the faith once delivered to the saints," the church voted to cease worshipping at the meeting-house of the town after the next following Sabbath, and to assemble in future for public worship at the hall of a certain private citizen, till a new meeting-house should be erected.³ At the same meeting they also voted it to be their pleasure "to maintain public worship, in connection with the Evangelical Congregational Society of Pepperell."³ The issue of these votes was, the secession of the whole church (it is understood) excepting one male and a very few female members, from the public worship of the town; and its desired union with the Evangelical Congregational Society above referred to, which was formed about the close of the year 1831. Rev. Mr. Howe likewise, being requested, Jan. 26, by a committee of the town, to ask a dismission, complied with that request; and accepted an invitation for settlement over the new Society, now including the great body of the church, of which he had been nearly ten years the pastor. An Ecclesiastical Council, called to look into these proceedings of the church, and of the Evangelical Society, assembled Feb. 1, 1832, and ratified the same. And a new meeting-house was shortly after erected and completed for the joint use of this Society and the Church, in the worship of God. [¹*Church Records, old volume.* ²*Spofford's Gazetteer.* ³*Church Records, new volume.*]

EMERSON. Mr. Emerson was son of Rev. Joseph Emerson, of Malden. He published a sermon, preached at Malden on the death of his father, 1767; and a Thanksgiving sermon, 1769.¹ [¹*Rev. Mr. Howe.*]

BULLARD. Mr. Bullard is numbered among those belonging to Medway, who, in 1813, had received a liberal education;¹ and at his ordination, he was received into the church at Pepperell, dismissed and recommended by First Church, Medway.² He published a discourse delivered before the Female Charitable Society, Pepperell, 1815;³ and another before the Western Society of Middlesex Husbandmen, 1803. [¹*Cent. Serm. by Rev. Mr. Wright, Medway, 1813, notes.* ²*Church Records, old volume.* ³*Rev. Mr. Howe.*]

HOWE. Mr. Howe studied divinity at the Theological Seminary, Andover; a member of the class of 1821.

Church of First Parish.

BABBIDGE. Mr. Babbidge was a member of the Divinity School, Cambridge; and completed his professional studies there in 1832. [Rev. Mr. Babbidge.]

L I N C O L N.

Church of.

Lincoln was incorporated as a town April 19, 1754.¹ Previously, it had been the Second precinct of Concord, which was taken from Concord, Lexington and Weston, and erected by the Legislature into a distinct precinct, April 24, 1746.¹ The church, at the time it was embodied, Aug. 20, 1747, consisted of twenty-five male members, dismissed from the churches of Concord, Lexington and Weston.¹ And it still remains the only Congregational church in the town. [*History of Concord, Lincoln, &c., by Lemuel Shattuck, Esq.*]

LAWRENCE. Mr. Lawrence was son of Hon. William Lawrence;¹ and his birth stands recorded in the Town Book of Groton, as follows: "William Lawrence, the son of William Lawrence and Susanna his wife was born at Groton May 7th. 1723."² [¹*Shattuck's Hist. &c.* ²*John G. Park, Esq., Groton, Town Clerk.*]

STEARNS. Dr. Stearns was born "at a place called White's farm in Lunenburg, which was in 1763 annexed to the town of Leominster."¹ He was a tutor at Harvard University from 1780 to 1781;¹ and in the course of his ministry was honored with the degree of D. D.; and was elected a member of the American Academy of Arts and Sciences. He preached the Dudley Lecture at Cambridge in 1801; and before the Convention of Congregational Ministers in 1815. His discourse on the latter occasion was published.¹ His other publications were, *Ladies' Philosophy of Love*, a poem, 1797; *Dramatic Dialogues for the use of Schools*, 1798; *Principles of Religion and Morality*, 3d. ed. 1807; A sermon preached at an exhibition of Sacred Music in Lincoln, April 19, 1792; at the interment of Hon. Eleazar Brooks, 1806; at the interment of Mrs. Phebe Foster, wife of Rev. Edmund Foster, Littleton, 1812; before the Bible Society in the County of Middlesex, Concord, 1815.¹ Dr. Stearns was the father of Thomas Stearns, M. D., of Sudbury, Rev. William L. Stearns, of Rowe, and Rev. Daniel M. Stearns, of Dennis. [*Dr. Thomas Stearns, Sudbury.*]

DEMOND. See Holliston.

NEWHALL. Mr. Newhall studied divinity at the Theological Seminary, Andover, a member of the class of 1821. He was ordained at Oxford, Dec. 17, 1823; dismissed June 19, 1832; and installed at Lincoln in January of the following year.¹ [*Rev. Mr. Newhall.*]

D U N S T A B L E.

First Church.

Dunstable originally extended on both sides of the line between Massachusetts and New Hampshire. It was then a very large township; comprehending "Litchfield, and a corner of Londonderry, all of Nottingham West and Tyngsborough; Massachusetts' Dunstable and Pepperell, as far as the old line of Groton; Townsend, Holles and Brookline; and all of Milford, Amherst and Merrimack, which lie on the south east side of Souhegan river."¹ It was incorporated Oct. 15, 1683;² and at that time was supposed to lie entirely in the colony of Massachusetts. But when the divisional line between Massachusetts and New Hampshire was established, in 1737, only that portion of its territory which is now Dunstable, Ms. and Tyngsborough, was found to be within the bounds of the former province. A church had been gathered Dec. 16, 1685,³ within the ancient limits of the town, at Dunstable, N. H., where the first settlements were made. And hence, perhaps it was, that the church in Dunstable, Ms. was called, when it was gathered in 1757, the *Second Church*, or the church in "the *Second Parish*,"⁴ although the town was then separated from Dunstable, N. H., and under a different jurisdiction. In consequence of opposition to this church, in matters pertaining to public worship, on the part of a majority of the Society, the church withdrew from it, united itself with the Evangelical Congregational Society, (formed about the close of 1830 or early in 1831,) and jointly with that, erected a new meeting-house in 1831, for their mutual accommo-

dation. Since the secession of the church, the First Parish in Dunstable has been in a very broken state. It has had, it is understood, no settled minister, and but an inconstant supply of preaching, and that not uniformly by Congregational preachers. During the summer of 1838, it was supplied with preaching about half the time.⁵ [¹*Appendix to Rev. Dr. Burnap's Serm. at Fun. of Rev. J. Kidder, Dunstable, N. H.* ²*Spofford's Gazetteer.* ³*Sewall's Journ.* ⁴*Church Records.* ⁵*Rev. Mr. Brigham.*]

GOODHUE. Mr. Goodhue, being dismissed and recommended from Dunstable, was resettled at Putney, Vt., and there died. [*John Farmer, Esq.*]

HEYWOOD. Mr. Heywood was born in the Second Parish of Woburn, (now Burlington); and was baptized in the church of that parish, Oct. 18, 1761.¹ He was said by his widow, living in Dunstable in 1834, to have removed, when very young, with his parents to Mont Vernon, N. H., and to have studied divinity in part with Rev. Dr. Cummings, of Billerica. His death occurred at Boston.² [*Burlington Church Records.* ²*Christian Disciple, Dec. 1814.*]

TOLMAN. Mr. Tolman came to Dunstable from Shirley (which see). After dismission from Dunstable, with a recommendation by an Ecclesiastical Council,¹ he was resettled over a Society at Merrimack, N. H., in 1831;² and having resigned his charge there, he was installed over the Congregational Church and Society at Atkinson, N. H., July 5, 1837.³ The sermon on the occasion was preached by Rev. Dr. Cogswell, of Boston. [¹*Church Records.* ²*Am. Qu. Reg., May, 1831.* ³*Boston Recorder, July 14.*]

GOODMAN. Mr. Goodman studied divinity at the Theological Seminary, Princeton, N. J.¹ He was ordained as an Evangelist by the Presbytery of Albany in the autumn of 1823, and spent the following winter, under the direction of the Board of Missions in the General Assembly of the Presbyterian Church, in the Territory of Michigan.¹ In the years 1825, 1826, he was employed, as a missionary, in the northern part of Pennsylvania by the Home Missionary Society in New York; and in the fall of 1826 was installed over the church in Springfield, Vt.¹ At the expiration of five years, his term of settlement in that town, he came to Dunstable, and was installed there.¹ [*Rev. Mr. Goodman.*]

BRIGHAM. Mr. Brigham studied divinity at the Theological Seminary, Andover, a member of the class of 1836.

S H I R L E Y.

First Church.

Shirley was originally a district of Groton, established by the Legislature in 1753;¹ and was named, doubtless, in honor of William Shirley, Esq., then governor of the province. The exact date of the gathering of a church there has not been ascertained; but it was probably embodied at the time of Rev. Mr. Whitney's ordination, or perhaps a little before. Since the dismission of the second pastor in 1818, and the death of the first in 1819, the First Parish of Shirley seems to have been destitute of a settled minister, although it has, at times at least, been stately supplied with preaching. [*Town Records.*]

WHITNEY. Mr. Whitney published a sermon preached at the ordination of his son, Rev. Nicholas Bowes Whitney, at Hingham, 1800; and another delivered at the interment of Rev. Zabdiel Adams at Lunenburg, 1801. [*Thomas Whitney, Esq., Shirley.*]

TOLMAN. Mr. Tolman was son of the late Deacon Desire Tolman, of Winchendon, formerly of Dorchester. After leaving college, he studied medicine, received the degree of M. D. at Dartmouth College, and practised in his profession some years before he entered into the ministry. Dismissed from Shirley, he was installed at Dunstable (which see).

Orthodox Congregational Church.

This church, it is believed, was at the time it was gathered, composed principally of persons, who had withdrawn from the First Society, on account of opposition therein made to their religious sentiments and views. It then consisted of sixteen members, who had in 1834 increased to fifty;¹ and is connected in public worship with the "Orthodox Congregational Society," formed some time before it.¹ [*Rev. Mr. Brown.*]

BROWN. Mr. Brown received his theological education at the Seminary in Princeton, N. J. [*Rev. Mr. Brown.*]

A S H B Y.

First Church.

Ashby was incorporated in 1767.¹ A church was gathered there in 1776. Of this church, it is understood, thirty-one male members, and seventy female, withdrew from the town, or First Society, Oct. 27, 1819, leaving behind only one male, and a very small number of female members; and connected itself with a new society, which was formed shortly after, called the "Calvinistic Congregational Society of Ashby." [¹*Spofford's Gazetteer.*]

WHITMAN. Mr. Whitman was probably ordained in Aug. or Sept. 1778; as the church, at a meeting, Aug. 10, 1778, chose a committee to write letters missive for his ordination.¹ Four years after his dismission from his pastoral charge, viz. Dec. 23, 1787, he was dismissed from the church in Ashby, with a recommendation to the church in Goshen, Ms.,¹ where he was installed, Jan. 1788;² and dismissed, July 15, 1818.³ His dismission from Goshen occasioned Mr. Whitman to write and publish "An Impartial History of the Proceedings of the Church and People of Goshen (Mass.) in the Dismission of their Minister, &c. &c. 1824."⁴ He died, it is believed, at Goshen. [¹*Church Records.* ²*List of Hampshire Min. in Am. Qu. Reg., Feb. 1838.* ³*Whitman's Impartial Hist.* ⁴*Rev. Mr. Tinker.*]

WATERS. Mr. Waters was born, it is said, in that part of Sutton, which is now Millbury. He was ordained the second minister of Goffstown, N. H., Dec. 27, 1781; and dismissed May 4, 1795.¹ After dismission from Ashby, he continued to reside there till death. [¹*John Farmer, Esq.*]

PUTNAM. Mr. Putnam entered Brown University; but did not remain there to complete his collegiate course.¹ He studied divinity with Rev. Dr. Ide, of Medway. He was dismissed from Ashby, on account of ill health;³ and for some time after, edited a religious newspaper in New Hampshire.¹ He was installed at Epsom, N. H., Nov. 1, 1827; dismissed July, 1830; and installed at Dunbarton, N. H., July 5th, of the same year.¹ [¹*John Farmer, Esq.* ²*Rev. Mr. Bascom.* ³*Church papers on file.*]

CAMP. Mr. Camp studied divinity at the Theological Seminary, Andover, in the class of 1826.

TINKER. Mr. Tinker pursued his theological studies at the Seminary in Andover, a member of the class of 1830. He was ordained at Newmarket, N. H., Dec. 8, 1830; and dismissed Oct. 29, 1833.¹ He died at Ashby, greatly lamented, after an illness of only a few days.² [¹*Rev. Mr. Tinker.* ²*Boston Recorder, Nov. 9, 1838.*]

Church of First Society.

BASCOM. Mr. Bascom was born at Gill, then a parish of Greenfield;¹ and studied divinity with Rev. Messrs. Nash, of Montague, and Foster, of New Salem, afterward of East Sudbury.¹ He was ordained at Phillipston, then Gerry, Sept. 24, 1800; and dismissed Dec. 31, 1820.¹ On account of ill health, he resigned the work of the ministry at Ashby in Sept. 1834, but did not take a formal dismission, still retaining a nominal relation to his church and people, as their pastor.² He yet continues, it is presumed, to reside at Ashby. [¹*Rev. Mr. Bascom.* ²*Rev. Mr. Bates.*]

BATES. Mr. Bates studied theology at the Divinity School, Cambridge; commencing the prescribed course, 1829, and completing it, 1832.¹ He was ordained over the "First Unitarian Church and Society" in New Ipswich, N. H., June 5, 1834, and was dismissed March 29, 1835.¹ [¹*Rev. Mr. Bates.*]

C A R L I S L E.

First Church.

The northerly part of Concord, on account of its remoteness from the place of public worship, was incorporated as a district of Concord, by the name of Carlisle, April 19, 1754.¹ But the inhabitants not being able, after several trials, to fix harmoniously upon a spot for a meeting-house, the district, upon its own petition, was set back to Concord by the General Court, Jan. 11, 1757.¹ Several years after the dissolution of "Old Carlisle," a petition was presented to the Legislature by the inhabitants of Blood's farms, and the extreme parts of Concord, Acton, Chelmsford, and Billerica; "in answer

to which they were incorporated, April 28, 1780, as a district of Acton, by the name of Carlisle.¹ And at length, in compliance with the desires of its inhabitants, this district had all the privileges of a town conferred upon it, Feb. 18, 1805.¹ A house of public worship, commenced about 1760, within the limits of the district of Carlisle, was completed in 1781.¹ A church was also gathered in 1781, and Rev. Mr. Litchfield ordained.¹ At the time of Mr. Litchfield's death, this church contained but four male, and twenty-six female members.² Of these, a majority withdrew from the First Society in 1829 for the purpose of separate worship, leaving behind only one male, and five female members: manifesting their willingness however at the same time to return and aid the town in the settlement of an Evangelical minister, whenever the town would consent to such settlement.² Afterwards, these and other seceders from the First Society, built a meeting-house for their own accommodation; and formed themselves, Nov. 20, 1830, into a new religious association for public worship, by the title of the "Union Calvinistic Society in Carlisle."² [¹*History of Concord—Carlisle, by Lemuel Shattuck, Esq. p. 320, &c.* ²*Rev. Mr. Patten.*]

LITCHFIELD. Mr. Litchfield studied divinity with Rev. Dr. West, of Stockbridge.¹ He published a sermon preached before the Massachusetts Missionary Society in 1805. [*Fun. Serm. by Rev. Dr. Church, of Pelham, N. H.*]

PATTEN. Mr. Patten studied divinity at the Theological Seminary, Andover, in the class of 1830. He was ordained as an Evangelist at Hopkinton, Feb. 7, 1832; and after leaving Carlisle, was installed at Monument, Sandwich, Dec. 16, 1835.¹ [¹*Rev. Mr. Patten.*]

SMITH. Mr. Smith studied divinity at the Theological Seminary, Andover, a member of the class of 1831. He was ordained as an Evangelist at Pittsfield, N. H., in 1831, and labored there in that office about two years; and during shorter terms elsewhere, as health would admit, in the interval between leaving Pittsfield and his installation at Carlisle.¹ [¹*Rev. Mr. Smith.*]

Church of First Society.

HULL. Mr. Hull studied theology with Rev. Dr. Williams, Tolland, Ct.¹ He was ordained at Amesbury, 1802, and dismissed, 1812; installed at Raynham, Sept. 9, 1812; and dismissed, 1823.¹ [¹*Rev. Mr. Hull.*]

STACY. Mr. Stacy pursued his theological studies under the direction of Rev. Mr. Dean, Boston. [*Rev. Mr. Stacy.*]

B R I G H T O N .

First Church.

Brighton was formerly the third parish in Cambridge; and distinguished by the name of Little Cambridge. It was incorporated as a distinct town by its present name in 1807.¹ A church was gathered here in 1783, consisting of members of First Church, Cambridge, who resided on this side of Charles river, and who had been recently dismissed from that church for this purpose.² [¹*Spofford's Gazetteer.* ²*Hist. of Cambridge, by Rev. Abiel Holmes, D. D., p. 37.*]

FOSTER. Dr. Foster was brother of Rev. Joel Foster, of New Salem and East Sudbury. He was honorably dismissed from his people by a Mutual Council convened at Brighton Oct. 19, 1827.¹ The day fixed for the dissolution of his pastoral relation was Oct. 31, 1827, the last day of the forty-third year of his ministry. He continued to reside at Brighton, preaching occasionally, till his decease. He preached the Artillery Election Sermon, 1809; and the Dudleyian Lecture, 1815; and his discourse on the former occasion was published.² His other publications were sermons on the following occasions or subjects, viz. before the Roxbury Charitable Society, 1799; on the death of Gen. Washington, 1799; of Capt. Charles Winship, 1802; "Infidelity Exposed," 1802; at the Installation of Joel Foster, East Sudbury, 1803; at the Annual Fast, 1805; at the ordination of Samuel Veazie, Freeport, Me., 1806; at the dedication of Brighton meeting-house, 1809; on Church Music, Brighton, 1811; at the Annual Fast, 1811; at the National Fast, Brighton, Jan., 1815; before the Society for Propagating the Gospel, 1817; at the installation of E. L. Bascom, Ashby, 1821; also, eight sermons, constituting the third volume of the *Christian Monitor*, 1806.¹ [¹*Rev. Mr. Austin.* ²*Rev. Dr. Pierce, Brookline.*]

AUSTIN. Mr. Austin studied theology at the Divinity School, Cambridge. [*Rev. Mr. Austin.*]

Evangelical Church.

BLAGDEN. Mr. Blagden studied his profession at the Theological Seminary, Andover, in the class of 1826. Being invited to the pastoral office in Salem Street Church, Boston, he left Brighton, and was installed Nov. 3, 1830.¹ Dismissed at his own request from that church, Sept. 5, 1836,² he was installed pastor of the Old South Church, Boston, Sept. 28, 1836.³ [¹*Rev. Mr. Newell.* ²*Boston Recorder, Sept. 9th.* ³*Boston Recorder, Sept. 30.*]

ADAMS. Mr. Adams is son of John Adams, Esq. formerly Preceptor of Phillips' Academy, Andover; and studied divinity at the Seminary in that town, in the class of 1830. Dismissed from Brighton, he was installed pastor of the Central Presbyterian Church, New York, Nov. 13, 1834.¹ [¹*N. E. Spectator, Dec. 10.*]

NEWELL. Mr. Newell studied divinity partly at the Theological Seminary, Andover, and partly elsewhere.¹ After dismissal from Brighton, he was installed pastor of the Maverick Church, at East Boston, July 19, 1837.² [¹*Rev. Mr. Newell.* ²*Boston Recorder, July 21.*]

LAMSON. Mr. Lamson, after leaving college, and before entering on the study of his profession, was instructor of one of the public schools, Boston; and preceptor of Lynn Academy, and for about three years, of the Abbot Female Academy, Andover.¹ He finished his theological studies at New Haven.¹ [¹*Rev. Mr. Lamson.*]

B O X B O R O U G H .*Church of.*

Boxborough is not, strictly speaking, a distinct town, but an incorporated district, having all the powers and privileges of a town, except that of sending a representative to the General Court. In electing a representative there, it unites with Stow, on which town it borders, and of which, it is presumed, it was formerly a part. The church, gathered here in 1784, continued to act in concert with the first parish in the support of public worship, till after the death of its first pastor, Rev. Mr. Willard, in 1828. Then a difference of religious sentiment, and a consequent difficulty of uniting in the choice of a minister, led to a separation. The church voted, May 20, 1829, "that having failed to secure the concurrence of the First Parish in inviting Mr. Cushing to become our Religious Teacher, we proceed to take the steps prescribed by Law to form a New Society," &c. &c.¹ The same day such a society was legally formed, called "the Evangelical Congregational Society;"² which speedily concurred with the church in giving a call for settlement to Mr. Cushing.¹ The First Parish has since had occasional preaching; but is yet destitute, it is believed, of a settled minister. [¹*Church Records.* ²*Society's Records.*]

WILLARD. Mr. Willard, before coming to Boxborough, had been ordained as pastor of First Church, Mendon, April 19, 1769; and dismissed at his own request, Dec. 4, 1782.¹ [¹*Church Records.*]

CUSHING. Mr. Cushing did not enjoy the benefit of a collegiate education. He studied divinity at the Theological Seminary, Bangor, Me.;¹ and after dismissal from Boxborough, was installed at Haverhill, East Parish, June 10, 1835.² [¹*Church Records.* ²*Boston Recorder, July 3.*]

CROSS. Mr. Cross studied divinity at the Theological Seminary, Andover. [*Rev. Mr. Cross.*]

T Y N G S B O R O U G H .*Church of.*

Tyngsborough, at its incorporation, was the easterly part of Dunstable, Ms., as that was originally a part of Dunstable, N. H. (See Dunstable, Ms.) It was incorporated as a distinct town, June 22, 1789;¹ and was called after the honorable family of the Tyngs, who were among the primitive settlers of the place, and large proprietors in it. A church was gathered here in 1789, consisting of sixteen male, and eleven female members at the first.² A meeting-house, called the Tyng House, had been erected several years before;³ and chiefly, it is probable, at the expense of the Tyng family. This house of

worship has been recently taken down; and a handsome new meeting-house built on its site. [¹*Spoofford's Gazetteer.* ²*Church Records.* ³*Rev. Mr. Lawrence.*]

LAWRENCE. Mr. Lawrence studied theology with Rev. Mr. Jackson, of Brookline. [*Rev. Mr. Lawrence.*]

L O W E L L .

Lowell formerly belonged to Chelmsford; and at the time of its incorporation it was called East Chelmsford. It is situated on the Merrimack, below Pawtucket Falls, at the junction of the Concord and Merrimack rivers;¹ and "occupies the land formerly reserved for the Pawtucket tribe of Indians."² Its growth in population, business and wealth has been astonishingly rapid. In 1815, it was "a wilderness, with the exception of a few lonely dwellings."¹ In 1822, when its settlement as a manufacturing town commenced, the whole number of its inhabitants, exclusively of those employed in a private factory on Concord river, was less than 100.² In 1835, it numbered 14,000 inhabitants;¹ and these, it is said, have since increased to 18,000. It was incorporated as a town, in 1826;³ and has more recently been made a shire town of the county, and had city privileges conferred on it by the Legislature. [*Hayward's Ms. Directory.* ²*Spoofford's Gazetteer.* ³*Ms. Register, 1835.*]

First Church.

This church was gathered in 1826. It is apparently the most numerous church in the State; containing seven hundred and twenty-three members, Jan. 1, 1838.¹ [*Minutes of Ms. Gen. Assoc., 1838.*]

BECKWITH. Mr. Beckwith studied divinity at the Theological Seminary, Andover, a member of the class of 1826.¹ Dismissed from Lowell, he accepted the appointment of Professor of Biblical Literature and Oriental Languages in Lane Seminary, Cincinnati, Ohio; resigned that office Aug., 1830; and became Assistant Teacher of Sacred Rhetoric in the Theological Seminary, Andover, till July, 1832, when he was installed pastor of High Street Church, in Portland, Me.¹ He is now Secretary and Agent of the American Peace Society. [*Rev. Mr. Beckwith.*]

BLANCHARD. Mr. Blanchard studied divinity at the Theological Seminary, New Haven, Ct. Previously to ordination at Lowell, he was a Tutor at Yale College.

South (Unitarian) Church.

BARRY. Mr. Barry pursued his theological studies partly at the Divinity School, Cambridge, and partly at the University of Gottingen in Germany.¹ Dismissed from Lowell, he was installed at Framingham, Dec. 16, 1835.² [*Rev. Mr. Barry.* ²*Boston Recorder, Dec. 25.*]

Second (Orthodox) Church.

TWINING. Mr. Twining studied divinity at the Andover and New Haven Seminaries.¹ Previously to his settlement at Lowell, he had been ordained at Great Falls, N. H., Jan. 6, 1830.¹ [*Rev. Mr. Twining.*]

BURNAP. Mr. Burnap, before coming to Lowell, had been settled at Chester, Vt. [*Boston Recorder, July 21, 1837.*]

Third (Orthodox) Church.

This church, it is understood, has been dissolved, since the dismissal of Mr. Pease.

PEASE. Mr. Pease studied divinity with Rev. William L. Strong, once settled at Somers, Ct.; and at the Theological Seminary, New Haven;¹ and was ordained at Somers as an Evangelist, Feb. 16, 1837.¹ [*Rev. Mr. Pease.*]

C H E L S E A , C O U N T Y O F S U F F O L K .

First Church.

Chelsea, (which, together with the ferry between that and Boston, was called by the Indians, Winnesimmet,) formerly belonged to Boston, and was then known by the name of Rumney Marsh. It was incorporated as a distinct town, Jan. 10, 1738.¹ Owing to the paucity or poverty of its inhabitants, and perhaps to both, it was many years, like

Medford, without a church, and without the regular stated ministration of the gospel. In 1710, a meeting-house was raised here, with aid from Boston, and apparently under the direction of a committee of the town, or of gentlemen resident in Boston, who were personally interested in the building; and was afterwards sometimes numbered among the houses in Boston for public worship. "Friday, April 29, 1709. Town Meeting to choose Representatives—Voted £100 to our Brethren of Rumney Marsh to help build them a Meetinghouse" &c.² "1710 July 10 Mr. Jno Marion and I went to Rumney Marsh to ye Raising of yt Meetingh. I drove a Pin. gave a 5 £ Bill: had a very good Treat at Mr. Cheever's. Went and came by Winisimet."² "July 18th Extream hot weather. Mr. Cook, Bromfield and I goe to Rumney Marsh in a Boat, to *agree with workmen to finish the Meetinghouse*. Stowers is to make the windows." &c.² "The New South is reputed the Completest Meetinghouse in Boston, and is the Tenth, *taking in Rumney Marsh*. The Old South is the Oldest Building of them all."³ In 1715, a church was gathered, and a pastor ordained the same day. Of these solemnities Judge Sewall has left the following notice. "1715. Sr. 19. Went to Rumney Marsh in comp^a of Dr C. Mather, Mr Stobo, Squire, Webb, Dr Oakes &c. Mr Brown of Reading pray'd, Mr Tho. Chiever preach'd. *Neither he yt planteth—Cor.*—Dr C. Mather gave y^m a Covenant wth y^e made. *They chose Mr Chiever yr. Pastor.* Dr M^t gave him ye Charge; he, Mr Shepard of Lin, Mr. Brown of Reading *laying on Hands*, with Mr Webb,—and praying. Mr Shepard gave the Right Hand of Fellowship. Sung the 3 last Staves of ye 132^d Psalm wth *Deacon Marion read, and set the Tune.* Mr. Chiever gave y^e Blessing. I, Mr Oakes, Mr Stobo, my Son Sam^l, Mr Wyllys y^e elder, Mr Webb's Uncle, and one more sat in *my Pue*, 'tis a good one, wth never sat in before." &c. &c.² [¹*Spofford's Gazetteer.* ²*Sewall's Journ.* ³*Sewall's Letter Book, Letter to Rev. John Williams, Deerfield.*]

CHEEVER. Mr. Cheever, before settling at Chelsea, had been the minister of Malden. (See Malden). In the long interval of his dismission from Malden in 1686, and his resettlement at Chelsea in 1715, he seems to have lived in retirement, and during the latter part of the time at least, at Chelsea. See extract above, July 10, 1710. He attained to the advanced age of ninety-one years, and to the thirty-fifth year of his ministry at Chelsea: and between the day when he commenced preaching at Malden, viz. Feb. 14, 1679–80, to that of his death in the ministry at Chelsea, there elapsed seventy years, wanting less than three months. Other members of his family were remarkable for length of days and protracted usefulness. His father, Mr. Ezekiel Cheever, the venerable schoolmaster, died in the ninety-fourth year of his age, and when he had labored constantly in his vocation about seventy years.¹ And of his brother, Rev. Samuel Cheever, of Marblehead, it was said, "that for forty-eight years, he was never hindered from performing the duties of his office, a single Sabbath;" "that he never had a moment's indisposition in his life;" and that he died at last without pain, with no disease but mere age."² He was in the eighty-fifth year of his age, and in the fifty-sixth of his ministry, at his decease.² [¹*Sewall's Journ.*, Aug. 1708. ²*Hist. Disc. by Rev. Samuel Dana, Marblehead, 1816.*]

MCCLENATHAN. Mr. McClenathan, it is probable, was originally from Ireland, and educated there. He had been ordained before coming to Chelsea; but where, is uncertain; possibly at Blandford, in the old County of Hampshire; which town was settled by "a company of emigrants, of the Presbyterian denomination, from the north of Ireland;" was incorporated in 1741; and the first minister of which was named — McClenathan.¹ He was installed as colleague with Rev. Mr. Cheever in 1748. Six years after, having asked a dismission, and the church having voted unanimously, Dec. 18, 1754, not to dismiss him, he forsook his charge, and on the 25th of the same month and year, Christmas day, he was received as a member of the Church of England, and admitted to the Lord's Supper, by Rev. Dr. Timothy Cutler, of Boston.² He went subsequently to England or Ireland.² [*List of Min. &c. in Am. Qu. Reg.*, May, 1838. ²*Rev. Mr. Alger.*]

PAYSON. Dr. Payson was son of Rev. Phillips Payson, of Walpole; a brother of Rev. Messrs. Samuel Payson, of Lunenburg, John Payson, of Fitchburg, and Seth Payson, D. D., of Rindge, N. H.; and uncle of the late Rev. Dr. Payson, of Portland. He is supposed to have studied his profession with his father at Walpole: ¹ and was very eminent both as a scholar and as a divine. He preached at the General Election, 1778; at the Artillery Election, 1769; the Dudleian Lecture, 1784; and before the Convention of Ministers, 1785. His discourse on the former occasion was published. His other publications were, A sermon at the ordination of S. Payson, Lunenburg, 1762; of J. Payson, Fitchburg, 1768; of Seth Payson, Rindge, N. H., 1782; on the anniversary of Lexington Fight, at Lexington, April 19th, 1782; and on the death of Washington, 1800. [¹*Rev. Mr. Alger.*]

TUCKERMAN. Dr. Tuckerman studied divinity with Rev. Mr. Thacher, of Dedham.¹ He was dismissed from Chelsea at his own request, on account of ill health; and has since held the office of 'Minister at large in Boston.'¹ [Rev. Mr. Alger.]

ALGER. Mr. Alger studied divinity at the Theological School, Cambridge. [Rev. Mr. Alger.]

Evangelical Congregational Church.

This church, and the society with which it is connected in the support of public worship, was composed originally of persons who withdrew from the First Church and Society. [Rev. Mr. Fuller.]

FULLER. Mr. Fuller studied divinity at the Theological Seminary, Andover; in the class that left in 1831. Dismissed from Chelsea, he was installed at Hardwick, Nov. 4, 1835.¹ He is now at Piermont, N. H.² [Boston Recorder, Nov. 20. ²Statistics of And. Theol. Sem. in Am. Qu. Reg., Aug. 1838.]

LAMB. Mr. Lamb received his classical education at the Literary and Theological Seminary at Bangor, Me., which he left in 1827; and his theological at the Theological Seminary in Andover, in the class of 1831.¹ After spending a year, as a teacher in one of the public institutions of New York city, and another at Yale College, Ct., he was ordained at Southbridge, Ms., May, 1833; and dismissed at his own request, on account of ill health, April, 1835.¹ [Rev. Mr. Lamb.]

[In the next number of this work there will be given an Appendix containing some facts illustrative of ancient Ecclesiastical usages, &c.]

LOVE, AS AN ELEMENT IN MINISTERIAL CHARACTER.

[By the Rev. EDWARD W. HOOKER, Bennington, Vt.]

THERE is one element of character, common to good and holy beings throughout the universe, which is most precious. It is powerful, and yet delightful, and fruitful in its ministrations to the happiness of intelligent beings; whether we contemplate it in Him who sits upon the throne of the universe, or in the humblest of his creatures. This element of character is *love*. It is written, of the Divine Being, "*God is love*." Wherever he displays his perfections, there shines *this*, in all-surpassing beauty and glory. He has wisely determined, that, as it is a supreme constituent in his own character, it shall be such also, in all his friends, in all worlds. Wherever, therefore, he gives excellence to character, whether it be in Gabriel, or in the obscurest saint on earth; he does it primarily, in 'shedding abroad in the heart his love.'

This element of character, in its strength, partakes more of the attribute of omnipotence, than of any other. It is written, 'many waters cannot quench love; neither can the floods drown it.' In God the Father its close alliance with omnipotence is seen in this, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In God the Son, we see it, in its leading him away from his throne down to Bethlehem, and into Gethsemane, and up to Calvary, and through the gates of death, and under the bars of the grave, and accomplishing a glorious resurrection;—all for the purpose of bringing salvation nigh to guilty men. As it is in God the Holy Spirit, we see it in this, that he visits, regenerates, sanctifies, and fills with holy joy on earth, and bliss eternal in heaven, guilty wretches who deserved to live eternally in the misery and under the punishment of sin. As love exists in "the angels of God," see it making them "swift to do his commandments;" and in its exercises towards us, bringing them from heaven to earth, at the advent of the Saviour, to sing the song, "Glory to God in the highest, and on earth peace, good will towards men." And as it is in men, when renewed by the Holy Spirit, see its mighty power in the "fulfilling of the law;" in its goings forth towards an unseen Saviour; in its laying down life for Christ's sake; in its accomplishing that

work, so great to be done in a trembling believer's breast, the casting out of fear: and in its exercises towards men, embracing enemies in the arms of affection, feeding them, giving them drink; praying for them, in return for despiteful and persecuting usage; and "covering all sins." Truly, "if we speak of strength, lo [love] is strong."

This great element of character is in exercise in the performance of all duty; in beings whom God has sanctified by his Holy Spirit. He has appointed, that in this dark and guilty world, all which is done by man as a servant of God, whether towards God or men, should be done primarily, in the exercise of love. And this leads us to consider, as the subject of the present paper, *the power of love as an element in the ministerial character.* To men in the sacred office, or anticipating it, surely there is importance in the inquiry, *what should be the ruling passion in an "ambassador for Christ?"* What is that, by the grace of God, in his heart, which is best fitted to harmonize and give direction and energy to all the other principles implanted in his breast; and which shall best secure the great results to be sought through "the ministry of reconciliation," here and in eternity?

Let us first consider love, in the heart of the Christian minister, as it has God for its object. He who enters the sacred office is not only "a son of God," in the sense of adoption, like other Christians; but in the superadded sense of his being called to the duties of such a high and holy office. In this peculiar relationship, it is a primary requisite, that his heart be fixed in supreme affection upon the Being he is to serve. For what servant of an earthly sovereign ever renders sincere, devoted, successful and acceptable service, to a master with whose character, laws, and administration, he is "at enmity," in his heart? Much more, will any man, even invested with the holy office of the ministry, ever serve in sincerity, devotedness, and with success and acceptance, the "King of kings;" with his heart a stranger to supreme love to his character, word, government and kingdom. The love of God must be in him; and it must be as a flame continually and brightly burning, and ascending to Him who is both its source and object.

Mark the power of love, as it was exhibited in the prophets of the Old Testament; and in the apostles, pastors and teachers of the New. How their souls burned with love! We can contemplate Isaiah and his brethren the prophets, and Paul and his associates in the work of the Christian ministry, in no field of labor, in no circumstances of conflict for the truth, of suffering for the honor of God, of solicitude for Zion, or of success and triumph and joy; in which we do not also see their eyes beaming with love to God, their Father, Redeemer, Sanctifier. Especially as ambassadors for Christ, fulfilling his ministry, following his steps, feeling his constraining love, and rejoicing in him, do we see them "*looking unto Jesus;*" and this their looking to him deriving all its intense-ness and brightness from love. How closely and powerfully were they bound to God, and to all which pertained to his kingdom and glory; thus illustrating that saying of the holy John: "he that dwelleth in love dwelleth in God, and God in him."

This view of the character of prophets and the first ministers of Christ may prepare us for the conclusion, that in the man who enters the sacred office, love, as it has God for its object, must be a fundamental, powerful and all-pervading principle. The work he is to do requires it, in large measures. It is essential to his industry, diligence, perseverance, success, and more than all, to his happiness in this work. What a wearisome, unwelcome task will be every thing the minister is called to do, without this. But with it, how delightful; every part of duty will be pleasant; every effort, comparatively easy. His very cares and anxieties for God's kingdom, will have in them a holy sweetness.

Contemplate love as it influences the minister in his spiritual habits of living. It leads him to dwell with God; to "walk with God;" to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" to increase in faith, humility, prayerfulness, watchfulness and self-keeping; in holiness, hope, comfort, consolation, joy. It leads him to live in seriousness, heavenly-mindedness, self-denial, holy indifference to the world; and gives singleness of aim in all his ministerial work. It leads him to "crucifixion of the flesh with its affec-

tions and lusts ;" and to seek conformity to Christ Jesus in all his tempers, feelings and habits. Through the influence of love, he can endure at present, and anticipate endurance for the future ; can 'bear, and have patience, and for Christ's name's sake labor and not faint.' Love leads him to count all things as nothing which he suffers or sacrifices, "for the name of Jesus." It forbids him ever to be ashamed of Jesus. Under the trials which attend him in his work, it prepares him to say, with an apostle, "we are troubled on every side, yet not distressed ; perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed." It leads him to delight in every thing which pertains to God ; in divine truth with all its holy doctrines ; in the law of God with all its high, and spiritual, and searching precepts, and fearful sanctions ; to live upon God's word, desiring to have it "dwell in him richly, in all wisdom and spiritual understanding ;" to "search the Scriptures," as the inexhaustible mine of divine instruction ; and this with diligence, carefulness, seriousness, teachableness, humility, and holy relish. See also the power of love in the Christian minister, keeping his eyes fixed intently on the divine glory, as the great and all-absorbing object of his life, labors, sufferings, seekings and joys ; as it renders him indifferent to the praise of men and desirous only of "the honor which cometh from God ;" as it keeps him unsatisfied with any past attainments, while any thing remains to be attained ; as it keeps him from envy, vanity, ambition, pride ; makes him ready to take any place in the great field of service for Christ, whether public or retired, eminent or lowly ; if he can but see "Christ magnified ;" and as it prepares him to say, with the triumphing apostle, "neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Love, in short, in the true minister of Christ, as well as in the private Christian, is

"The brightest of the train,
And strengthens all the rest."

All which he begins, pursues, perfects, for the glory of Christ and the good of men, is through love, as the main-spring. It is that ennobling grace which makes him to be like God, in all he is, desires, and performs ; and renders him all which he is in his relations to God and his glorious kingdom.

It is the object of this paper, however, more especially, to consider love in the Christian ministry as it has *mankind* for its object. The importance of this part of the subject is peculiar, from the fact, that man, even in the ministry of the gospel, comes into such kinds of contact with his fellow men, that he is liable to attempt his duties often in the exercise of feelings and under the impulse of motives, unworthy, and inconsistent with the sacred character of his office ; and thus to frustrate the great ends for which it is appointed.

Let us look at the minister in his "first love," as a convert to Christ. How did you feel, Christian brother, when first you found "peace with God" 'through the blood of Christ's cross,' and when "the love of God was shed abroad in your heart by the Holy Ghost, which was given unto you ?" Did you not find much sacred delight in the consciousness that you were "delivered from the bondage of corruption, into the glorious liberty of the sons of God," and that you were then "no more a stranger and a foreigner, but a fellow citizen with the saints, and of the household of God ?" "The kindness of God our Saviour toward man," as it met and blessed your soul—did it not melt you in holy tenderness, and constrain you to say, 'hereby I perceive the love of God, because he laid down his life for me.' And then did you not feel, 'and I ought also to lay down my life for the brethren ?' With grace opening your eyes upon the affecting scenes of this world, and showing men every where perishing in their sins ; did you not feel in your heart, and ask with your lips, "what shall I do for the salvation of dying men ?" And while you considered the love which moved in the heart of Christ Jesus towards you and all guilty and lost men, amidst "the glory which he had with the Father before the world was ;" and as you read the history of his life of love on earth ; and thought of his command, "preach the gospel to every creature ;" and heard his voice of inquiry for laborers, saying, "whom shall I send, and who will go for us ?" did you not

find it in your heart to reply, "here am I, send me." "For the love of Christ constraineth me," "yea, wo is unto me if I preach not the gospel." If feelings and thoughts like these entered into your experience, they were such as should live and increase in you, and move you in "the work of Christ." Genuine love will not tire, nor sleep, nor die.

But that our conceptions may be assisted on the further operations of love, as they should be manifested in the ministry, let us contemplate it as shown in the devoted missionary of the cross. Amidst the privileges and enjoyments of a Christian country, and the delights of home and its relationships, sanctified, perhaps, by religion; he looks away into "the dark places of the earth," which are "full of the habitations of cruelty." We watch him as he converses, meditates, reads, and prays, respecting the dying millions in distant countries; and as he interests himself in plans for their good, he enters into them by his own efforts, and rejoices in their success. Finally, we see him, unable longer to withstand the force of his sympathy for them and his desire for their salvation, breaking away from all the endearments of home, kindred, country; and going to the ends of the earth, to labor, suffer, sacrifice, and die, in such an arduous work. This man we expect to see, and we generally find him in his field of service, to be one in whom devotion to Christ burns pure and high; whose mind is absorbed and its best energies tasked to the utmost, in the work of persuading men to embrace the gospel. We have no question what is his ruling passion. It is *love* to Christ and to souls. As we look into his habits and frames of feeling, and his methods of action, we see that love runs through them all. His studies are the studies of love. His cares, anxieties, sorrows, are all those of love. His very conflicts and collisions with men in advancing with his work; his defences of the faith; his reproofs of wickedness; his assaults upon error; his efforts for the exposure of the devices of Satan, and of the foolish and wicked delusions of men; all these are pervaded by love; and in them he is carrying its appeals to the consciences of the unevangelized themselves. Who has not felt this, in reading the biographies of Swartz and Buchanan, of Brainerd and Martyn, of Mrs. Newell and Mrs. Judson, and many others, with whose names is associated love to Christ and to dying men; unquenchable by any suffering; and undying, even in the agonies of the departing hour. If it be proper ever to take out of its application to God, and apply to any of his faithful servants, language originally appropriated to himself; with our eyes on the labors, trials, and sacrifices of such, we may say, "*herein was love!*"

Now every minister of the gospel ought to regard himself as a missionary of Christ. That he labors in a parish of a Christian country, alters not essentially his condition, or the nature of his duties and labors, or admits of a difference in the spirit in which he should "fulfill his ministry." Wherever he is, he is a dying man, surrounded by dying men; for whose spiritual and eternal welfare he is to "do with his might, whatever his hand findeth to do." And all should be done in the exercise of the same love which dwells in the heart of the missionary on the burning plains of Asia, or amidst the frosts of the poles, or on the islands of the sea. The love of Christ is to be the master spring, the ruling passion, in his breast; on the hills and mountains, or in the valleys, or amidst the bustle and excitement and thunder of the cities, of a civilized and Christian country.

Let us now consider love, in the Christian ministry, as it contemplates the condition of the *unconverted*; and as it employs the means for their good. The minister who has entered on a parochial charge, generally has to look around him on a community, the large majority of whom are living in their sins. The light of the gospel shines upon them. The Bible is in their houses. They are often in the sanctuary on the Sabbath. Many of them show a decent respect to religion, and to him as a minister. Many social, and moral virtues appear in their characters. And as a man—a social being—he can live happily among them. But when he considers their true condition, in the light of the Bible, he is constrained to say of them, "they are all gone out of the way;" "I perceive that they are in the gall of bitterness and in the bonds of iniquity." And whenever he speaks to them, personally or publicly, of their spiritual

state, he must tell them these humbling truths, with all the "plainness of speech" which the Holy Spirit employs in the word.

But it is not as a mere spectator of their condition and their enmity to God; nor with feelings like the two disciples who would have called fire from heaven upon the Samaritan village, that he is to look upon them; but with a heart of love,—deeply lamenting their unhappy state. If these men are enemies to God and to the gospel of his dear Son; yet he as a minister has not been sent to live among them in a spirit of hatred; but to be, to every man, (as Cecil beautifully expresses it,) "*a sinner helping a sinner.*" Ministers of the gospel take up their residences in their fields of labor, doubtless with many proper feelings, as those of anxiety, and consciousness of responsibility; and yet, doubtless, with other feelings at times, respecting which they should judge themselves, and be afraid and watch. They are under temptation to look on those especially in whom appear indications of stout-heartedness and distance from righteousness, with feelings allied to jealousy and hostility. But let it be remembered, that while *sin*, in all men, is a legitimate object of a Christian minister's deepest hatred; the sinner *himself* should be the object of the most tender benevolence of his soul; and that he is to have feelings, and show a kind of treatment towards him, in which he shall yet persuade him to be "*reconciled to God.*" If the minister's "*Lord and Master*" could preach "*love your enemies;*" and if, from the impulses of love he could go up on Calvary; and under the agonies of crucifixion pray for his own murderers, "*Father, forgive them;*" and die for a world which "*hated both Him and his Father;*" then the minister himself is not the man to allow in his mind a thought, nor in his heart a feeling, inconsistent with the purest benevolence towards even the stoutest enemies of his Lord among whom his lot may be cast. He is to consider their condition as wretched, and not alone guilty; and his work among them that of a minister of mercy and reconciliation, and not of wrath. While he sees this, he may commit himself to God as one who is to labor for their good; and take up the thought, who can tell that even those who are '*stout-hearted and far from righteousness*' shall not be brought '*nigh unto God by the blood of Christ;*' that *my eyes shall not yet see the mighty grace of God prostrating these 'oaks of Bashan;*' bringing these wills into sweet subjection to the will of Christ? And if such should be the contemplations of a minister respecting those who are farthest from God; surely also respecting those who, in the amiableness of morality and perhaps in the soberness and regulated habits consequent on education among religious influences, appear the more likely subjects of grace and objects of his future hopes. In short, love in the minister, will lead him to look on the unconverted around him as did Christ Jesus, when he came into the world "*to seek and to save that which was lost.*" His eye will beam upon all around him, who are out of Christ, with the benevolence of a son of God, a minister of the compassionate Jesus.

As respects the *means* which love to the souls of unconverted men will lead a minister to employ. First of all, he will be much at the throne of grace in prayer on their behalf; for "*the power of the Spirit of God*" to be sent down upon them; and that subduing and pardoning grace may be displayed in them. He must set before them, both publicly and privately, the truths of God, declaring to them his "*whole counsel.*" Nothing is to be kept back, however it may humble the pride, or awake the enmity of their hearts. He must press upon their consciences the claims of God's pure and perfect law; and rebuke with boldness, every form of impenitence and sin. If there be vices superadded to their common impenitence, he must not spare these; but depict them in all their deformity, hatefulness, contrariness to God and his holy law. He must seek to alarm their fears by faithful warnings; to break up their security in sin; to point them to "*the wrath to come,*" and urge their flight from it. So must he preach in the pulpit, and converse with men out of it, that he shall take away all their peace with themselves, and their enjoyment of the world, and keep them in continual fear, till they shall have "*fled for refuge to lay hold on the hope set before them*" in the gospel. He must also wisely and firmly meet the resistant exercises of their hearts; must reason with them on their aversion to truth and duty; neutralize their excuses; silence their cavils;

make them ashamed of their prejudices; beat in pieces before their eyes, all their false refuges; tear away their self-deceptions and false hopes; and leave them no place of rest—nothing for solace, while unreconciled to God.

But he must also apply himself to the better part of their nature; appeal to their hopes, their desire for happiness, their sense of the goodness of God towards them; must tell them of the mercy of God in Christ Jesus, the invitations of the gospel, the divine proffer of heaven and its eternal joys; and thus ply every principle in the heart which can be brought into exercise to secure the “great salvation.” For not only the law which condemns, but the gospel which offers pardon and life must be set forth.

To do all these things, a minister must be able to say, “the love of Christ constraineth me.” In all those parts of labor except the last mentioned, he will be liable, otherwise, to appear to unconverted men more like a minister of justice than of mercy; and to awake into a kind of exasperation, their feelings as depraved men, without leading them as sinners, to repentance. He must “speak the truth in love.” And he may depend with entire confidence on this, as giving the best kind of earnestness and the most overpowering force to his reasonings with them. In his most plain, pointed, solemn and arousing addresses, it must be evident, that like the faithful and affectionate physician administering bitter medicines, he does it from an anxious desire to reach the evils which need cure, and to deliver their souls from eternal death. There is not a message of God to the sinner, in all the Bible, which he cannot so deliver that any unconverted man shall be constrained to say, “in love to my soul he has spoken it.” In his most close dealing with the consciences of sinners for their conviction, he must make it unquestionable by his whole manner, that love moves him to it. The skillful surgeon probes the wound of the suffering man with an unshrinking hand; and the present sensations he creates are those of torture; but who questions his humane disposition, and his earnest desire to heal? So while the true minister of Christ probes to their inmost the consciences of sinners, he should give them occasion to feel that as he loves their souls, he cannot but be faithful. In appealing to their fears, he is to be like the man who arouses his neighbor at midnight, because the flames are kindled in his dwelling, and his life is at hazard; and because silence would be murderous cruelty. In dealing with men’s excuses, cavils, prejudices and unbelief, it will be natural for a minister whose soul is warmed with love, to wrest out of their hands every excuse, to expose the fallacy of their false reasonings; to put to shame their prejudices, and to make them feel desolate, helpless and hopeless in themselves; and to do all in such a manner that they shall acknowledge love to be at the foundation. In appealing to the hopes of dying men, by the invitations and proffers of the gospel, even a spark of the love of God in a minister’s soul will glow and increase into a flame. In all to be done for souls, love should be the beginning and the ending; the mighty, irresistible current which shall bear on the ambassador for Christ.

There are modes of dealing with unconverted men, in which too many have indulged, which seem more like one “natural man,” in his unsanctified feelings, dealing with another “natural man;” and while using the truth of God as the means, yet, profaning it and injuring the soul of the sinner, by using it in a spirit bordering on malignity; assaulting conscience with carnal weapons; appealing to fear, in that spirit of pride which delights in exciting and disturbing human feelings, without reference to the object or benefit; and contending with the resistant feelings of sinners in a spirit of disputation instead of benevolence, and in the love of wrangling rather than in love to the sinner’s soul. Oh! what sermons are sometimes preached, what arguments held with sinners, in which the inspiration and energy of mind displayed are any thing but those of love! “The old man” in the preacher, may so grapple with “the old man” in the sinner, that little else than “anger, wrath, strife,” and stouter rebellions against God than ever, are the consequence. Some ministers fall into the habit of dealing with the unconverted so much in this manner, and make what they fancy the faithful preaching of the law so extensively their theme and their fort, that they are not able to preach with interest and profit on other classes of subjects. To attempt “preaching Christ,” and the mercy of

God in him towards "the rebellious" even,—they are not at home and at ease in such a field of thought ; cannot get their minds up to the point of energy and power which pride of talent would demand, and which is easy to them when they can enter the lists for a strife with the sinner. "And now I have done," said a preacher of this class, once, after having delivered, in a protracted meeting, a course of his favorite sermons ; "in the afternoon, brother —— will preach his Jesus to you." Oh! when will such preachers learn that severity is not fidelity ; that ferocity in preaching, is not solemnity ; that denunciation is not persuasion ; and that to wrangle with sinners from the pulpit, by the hour, is not, of course, to lead them to repentance and the acknowledgment of the truth. When will such men learn that there is "a more excellent way" than this ; and that to "preach Christ," is as much a duty as to preach the law which he "magnified and made honorable ;" and that neither the law nor the gospel can be preached acceptably to God, or profitably to dying sinners, but from lips moved by love ; in a voice which shall derive sweetness and solemnity and power from tender holy affection. There is no eloquence, in preaching, like the eloquence which is inspired by love. Look at the great apostle of the Gentiles ; in whom seriousness, force of reasoning, directness, point and faithful dealing with conscience which could make Felix tremble, were ever united with the sweet solemnity, dignity and power of love. Above all, look on Christ Jesus, who came declaring himself anointed of the Spirit "to preach the gospel to the poor ;" and whose love and compassion, united with all his fidelity, fearlessness, point and power, constrained even hardy soldiers—sent to take him—to return without him, saying, "never man spake like this man!" Those were days of glorious success to the gospel, when it was preached in the living eloquence of love. And such days will be seen again, when this grace shall have such place and power in the hearts of ministers, as it had in those of apostles and martyrs, and in Christ Jesus himself.

We consider love in the Christian ministry, as it contemplates *the church of God*, and employs the means for its edification. Amidst all which may try the soul of the minister, in the number and condition of the unconverted around him, it is generally his privilege to look on some who are the hopeful children of God, of whom he can say, "ye are my glory and joy," "I will very gladly spend and be spent for you." True, he knows not to what extent there may be those in the visible church who only "have a name to live, and are dead ;" and may be tried with many fears that some of them have never "known the grace of God in truth." But leaving such to Him who "knows what is in man," it is his privilege and comfort to look on some who are manifestly living members, "epistles of Christ," "known and read of all men,"—"written not with ink, but with the Spirit of the living God." It is his privilege to see such whom he can love as bearing the image of Christ ; possessing his spirit, walking in his steps.

And yet, this is evident that *true* Christians are but partially sanctified ; are compassed with infirmities, burdened with spiritual trials and perplexities attendant on backslidings. He sees in them faults to be corrected, deficiencies to be supplied ; and sometimes offences to be mourned, which wound Christ in the house of his friends, and endanger the safety of other souls. Now, "in that he himself also is compassed with infirmity," his contemplations of the church are to be with an eye of love. This feeling must be first in his heart as an under shepherd, as it was in "the chief Shepherd." The oversight he takes of the flock given into his hands, must be the oversight of love. It must speak in his eye, and flow from his lips. They have their short-comings, infirmities, backslidings. But he is to be mindful of Him, who, "in his love, and in his pity, redeemed his people," and who "bare them and carried them all the days of old." The burden of his thoughts and the language of all his service towards them must say, "and this also we wish, even your sanctification." The object before him is, that there may be 'presented to his Lord and Master, a glorious church, not having spot, or wrinkle, or any such thing,' but "holy and without blemish," and "faultless before the presence of his glory, with exceeding joy."

With such an object before him, how indispensable the dominion of love in the heart of the minister. What a multitude of things to be done for the children of God, that they may be assisted to "make their calling and election

sure ;" that they may "walk worthy of the high vocation wherewith they are called," "worthy of the Lord unto all pleasing," and being "fruitful in every good word and work." The genuineness of their evidences needs testing ; the safety of their hope assuring. The establishment of their characters in Christian holiness ; their growth in grace ; their fidelity in all the duties of the Christian life and profession ; their advancement in divine knowledge, and in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ;" their conformity to the pattern and spirit of Christ ; their prayerfulness, watchfulness, spiritual-mindedness, fidelity in duties ;—these and many other things are to be promoted in them, by full, faithful, diligent, careful, repeated and earnest instruction. The duties of the ministry are to be so discharged towards them, that they being faithful in the right use of their privileges, from year to year there shall be the obvious advance, the happy abounding of each and all these things in them. Additional to all these, what a work of watching over them, lest they go astray ; of seeking their recovery if they do ; of supporting the weak ; of comforting the feeble minded. What careful, just, and so far as it can be, charitable estimates of what they are "by the grace of God," are needful. What a work of prayer, also, has a minister to do for his flock, collectively and individually, commanding them to God that he may obtain for them blessings more than they themselves perhaps are conscious they need. How much should he live in the spirit of Paul, as that of devotedness to the church, of readiness for self-sacrifice for the good of others ; of delight in participating with other Christians in the blessings of God ; of joy in their prosperity ; and these in him leading to such language as this—"ye are in our hearts to die and live with you ;" "I cease not to give thanks for you, making mention of you in my prayers ; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him ; the eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to his mighty power." How should love prompt in him unbounded wishes for good to the children of God ; holy satisfaction in their prosperity ; delight in every qualification to do them good ; and largeness of desires for the divine bestowments upon them. See the holy restlessness of Paul's love to Christians, as expressed in such passages as these, "For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established." "For now we live, if ye stand fast in the Lord." "What thanks can we render again to God for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." "For though I be absent from you in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith." Likewise says John, "I have no greater joy than to see that my children walk in the truth."

But with all these feelings and expressions of love, this same principle should lead to the exercise of tender, godly jealousy over the church, like that of Paul ; to anxiety that they may "walk in newness of life ;" that they "turn not aside to the right hand or to the left ;" and leading to the use of the most solemn and heart-stirring motives to holiness ; to "earnest care," that all may be right in them ; to a disinterestedness which shall protest with Paul, "And I will gladly spend and be spent for you ; though the more abundantly I love you the less I be loved." It should constrain the minister to "do all things for their edifying ;" to solicitude respecting their troubles from wicked men ; to much consideration of the best ways to promote the growth of Christians in holiness ; to desires for their fidelity ; to cautioning of them against enticements out of the way, and being spoiled, "through philosophy and vain deceit," and "after the rudiments of the world ;" to direct reproof, where needed ; to earnest counsel for Christian steadfastness ; to "diligent looking lest any fail of the grace of God," lest any, after having "known the way of life," "fall from their own steadfastness," and prove that "it had been better for them never to have known it ;" and lest any "draw back unto perdition" instead of "believing, unto the saving of the soul." Said the humble, serious and sweet spirited

Hallock, (whose name is one of those in the American church which is "better than great riches,") as descriptive of his solicitudes as a pastor and guide to souls, peculiarly in a time of revival of religion; "On seeing a person altogether careless, in a time of God's special mercy, I tremble for fear he will be left without a share in the blessing. If I find one under slight serious impressions, I am in distress because he has not a deeper sense of his sin and ruin. If I discover a case of pungent conviction, my joy is limited by a fear that this person will yet grieve the Holy Spirit, and be given over to a reprobate mind. When I meet one in the first transports of hope, I feel a peculiar satisfaction, yet I cannot but remember the stony-ground hearers, and pray God, in my poor way, to save from fatal delusion. When I find a professor of Christ fast asleep, my heart sinks within me; and on seeing in professors or young converts a forwardness to promote the work, I am sometimes afraid they will do serious injury through a want of knowledge or of prudence. And oh how anxiously do I watch any changes in the work! How exceedingly trying to see evidence of its decline! How do I tremble, for fear our sins as a church, and especially my own defects, should provoke God to withdraw his gracious influence. Thus, brother, turn what way I will, a revival, with all its animating things, is to me a scene of amazing solemnity."* Truly, the solicitudes of a pastor whose spirit is that of fervent and active love to the souls of his charge, are not likely to cease—even respecting those of them who are the hopeful subjects of grace—till he can see them safe in heaven.

Paul, to the Ephesians, speaks of "*my tribulations for you*," and to the Colossians, of "*what great conflict I have for you*." And it is indeed true, that the tender, watchful, anxious spirit of love, in the heart of a minister, occasions him, for a few years in this world, much toil, and great and exhausting expenditure of feeling. Yet sweet shall be his rest, when his work is accomplished, and when he can say to his Lord, "I have glorified thee on the earth, I have finished the work thou gavest me to do." Love anticipates for itself and its objects, richest, sweetest joys, hereafter; can say as in the breast of Paul, to the people of God's love, "I now rejoice in my sufferings for you;" and rising above the trials of the ministry, and all its solicitudes, and sorrows, and tears, is willing to wait for years, and till the day of "the appearing of Jesus Christ," for its rest and its reward. And how rich, exalted and glorious shall be the joys of love, in the heart of the faithful minister; when, with those for whom he has so long cared, toiled, agonized, hoped and prayed, he shall stand on Mount Zion,

"Where all the air is love,"

and when he shall bow with them before the throne of him of whom it is written, "God is love."

Thus far we have contemplated love in the Christian minister as it enters into the performance of his duties as a pastor. He has, however, additional to these, duties to perform for the good of the whole visible church and of society, and the world at large; and into which he must carry the spirit of love. That which becomes him, within his parochial sphere, he must manifest every where, and in all he does, as a minister. Generally speaking, what he is in his spirit at home, that he will be abroad, and in the field where he meets and unites his labors with brethren in the ministry and of the church.

There has been occasion, in these latter years, for some Malachi of ancient days to rise among us and preach on the text, "therefore take heed to your spirit;" and question with us how far our parochial ministry, and more especially our manner of doing duty in our public character, has been pervaded by the spirit of love. And many warnings we have, to look to ourselves, lest we appear as though we were throwing off the bonds of love, and casting away its cords; and giving in to the spirit of the men of the world, and of the times; which are those of collision, and controversy, and party excitement, and animosity.

We are called in the providence and by the word of God to "contend

* Life of Hallock, pp. 25, 26.

earnestly for the faith once delivered to the saints." As those whose duty it is to study and know the great and glorious truths of God's word, to teach them to others, and to labor for their diffusion in their purity, among men; when perversion of them, and errors contrary to them, are taught, we are to stand up firmly and speak, write, preach and print, plainly and solemnly, and with all the power and authority which God has given us. The Christian minister must "give place by subjection, no, not for an hour, that the truth of the gospel may continue." But the love to God and the truth which he professes to have in his heart, must exert its full and mighty influence in his whole manner of explaining and defending the truth; and must be his strong safeguard against every thing wrong in the temper with which he defends it. "The servant of the Lord must not strive; (i. e. angrily contend in words,) but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." "The weapons of our warfare are not carnal." "The wrath of man worketh not the righteousness of God." "Let all your things be done with charity." Such Scriptures as these should be much in our minds. We are doing our work as defenders of the faith, under many and strong temptations to swerve from the temper of the gospel as the temper of love. We are in danger of using our powers of mind, our tongues and our pens, under the influence of feelings which we shall regret, and perhaps bitterly but unavailingly deplore, when a few years shall have passed, and the excitement of occasions shall have subsided; and especially when that day shall arrive in which our frames of temper and motives of action, and our speeches, and sermons, and pamphlets, and reviews, and books, shall undergo that solemn review to which God will call us all, by the light of eternity. It is easy and in some sense pleasant to move on under the full sail of intellectual effort which the gales—perhaps tempests—of excited feeling may give us; and to think, write, speak, perhaps print, powerfully. And we may accomplish upon the minds of opponents, perplexity, excitement, vexation, mortification, and perhaps, some consciousness of the weakness of their cause. But two very important things we may utterly fail to accomplish; because we do not bring into exercise that principle which alone by the blessing of God, can accomplish it—conviction of error, and persuasion to forsake it. This is a conquest never gained but where love is. It is one thing to think, write, preach, publish, with an opponent in your mind's eye to sharpen your feelings, and through them your intellectual powers; and to put forth a nervous, spasmodic and unnatural strength, in which you will be feared, somewhat like a mad man; and it is altogether another matter to do these things with nothing but truth in your eye, and love to it and to God and men in your heart. Victories over opponents in controversy,—i. e. their persuasion to retract their errors and embrace the truth, are events which are comparatively seldom; even when a right spirit is with the defender of the true faith. And when this spirit is absent, such victories are never gained. "Let the righteous smite me, it shall be a kindness," the erring man may say; but he will receive every thing which is urged on him in a wrong spirit, *with* such a spirit. The gospel itself, Heaven's great epistle of love to a guilty world, fails to conquer "them that are lost." How then shall any thing be accomplished where love, the grand element of the gospel, is absent. And inasmuch as victories over sin and unbelief are at best accomplished with difficulty, how needful that the grand weapon by which Christ conquers men should be used with all wisdom, fidelity and power. When Paul "mighty convinced the Jews," he did it by reasoning which was warmed by the living soul of love.

An interesting fact is stated respecting the excellent Robert Hall; as showing how even so good a man could err, in this point; and how clearly he afterwards saw it, and how honestly he retracted it. "His 'Christianity Consistent with a Love of Freedom,'" says a recent reviewer of his works, "was written in a tempest of feeling, and in some parts with an acerbity of temper, and a keenness and profusion of invective and satire, which his mature judgment so decisively condemned, that he obstinately prohibited its republication."* There is such a

* Quarterly Observer, Vol. iii. pp. 92 and 93.

thing as being powerful in controversy, because a man loves it, and his excited feelings will give quickness and energy to his intellectual powers ; when, in the common and more appropriate work of preaching "the gospel of the grace of God," and seeking to win souls to Christ and to edify the saints, the mind will sink to a very ordinary level. A great general in the field, may be very far from being a good private citizen, or a man lovely and desirable in the retirement of domestic and social life. A very Samson in controversy, taken out of the lists, and shorn of his favorite locks, may "become much as another man," strangely, contemptibly weak, as to those things which are most desirable. Ministers should be afraid of being mightier in controversy than they are in "preaching Christ crucified." The power of love is not like that "great and strong wind which rent the mountains, and break in pieces the rocks before the Lord," nor like the earthquake, nor like the fire ; but like the "still small voice." The rays of the sun which melt, are noiseless, steady, bright, beautiful. So is the influence of love ; as an element whose power overcomes the unbelieving, wins back the wandering, and binds men in glorious captivity to the truth, and to the Son of God.

The remarks just made apply not only to those controversies which have publicity through the press ; but also to those which exist in the more retired walks of parochial life ; those which go on in the ministerial circle, or in the place of his residence and where the minister is tempted to attack some heresy which threatens, or is already in his church. They apply in cases where a minister is tempted to dwell upon particular, perhaps personal vices ; or upon the excuses, and cavils, and impenitent habits of men around him ; and in these to do what has been quaintly, but appropriately called "hammering,"—being much in the practice of censure, and rebuke, and scolding, but little in that of setting before men *duty direct*, and their privileges, and seeking to allure and win them to the ways of Christ.

Regard for the honor of Christ, the good of Christians, and our own spiritual comfort and prosperity should make us watchful, and lead us to pray, earnestly, that the gifts of the Holy Spirit to ministers, may be richly those of love ; and that our self-cultivation may be directed to the attainment of those frames of feeling, and habits of thought, and methods of writing and preaching, which are of love. In urging this we are by no means advocating a softness of character and a weakness, and imbecility, and "fear of man," in which we shall be so good and kind as never to be faithful to our trust, nor do our Lord's work with efficiency and fidelity. Time need not be taken, here, to show that the presence of this great element of character and its powerful exercise, are perfectly consistent with the highest moral courage, and the most unblenching firmness, dignity and seriousness of deportment towards the enemies of the truth, whether in or out of the church ; and which shall take the most powerful grasp upon their consciences, and carry the day most completely over their hearts and minds. Love is not an amiable weakness ; something which makes a minister the scorn and the prey of the stout and sturdy in wickedness. No, it is the mightiest principle in the whole Christian character. It makes its way where nothing else can go, and does it with a cheerful, firm, majestic step. It presses conflict when every other power would, without it, give back. It moves on against the mightiest "spiritual wickednesses ;" and comes off "conqueror and more than conqueror," where, for any other power in the human breast nothing could be expected but defeat.

We are called, in the providence of God, and by the precepts of his word, to promote the reformation of men from various vices, and abuses ; and respecting which we are to deal with them individually and privately, and with the public mind. This part of our work is to go on not only as entering into the fulfillment of our local ministry, but as we are to unite our efforts with each other and with the friends of God every where. Many things have demonstrated, in recent years, that what is sometimes called the spirit of reform, is any thing but the spirit of the gospel and of love. There have been multitudes of cases of such treatment of men who seem "out of the way," as suggested the query, which is really the greater sinner, the man of vice and injustice, or the professed reformer, who comes down upon him in a zeal very much resembling

rage; in a courage which becomes effrontery, with reasoning which degenerates into rancor, and with a perseverance which is little else than obstinacy. Now may the Lord give all his ministers grace to make them faithful, courageous, unflinching, in their efforts to promote reformations of all needful and desirable kinds. But may he teach us, above all, how to "conquer by love." If that be true which is written, "many waters cannot quench love, neither can the floods drown it;" through this, if "Jesus Christ the righteous," accomplished "what the law could not do, in that it was weak through the flesh;" and if this attribute belongs in the religion we profess, and study, and preach, and has any concern in our efforts for the good of a wandering world; then let it take the command of every other principle in us, in all the labors for reformation to which we put our hands. Let us be mindful of the mysterious but beautiful and powerful adaptedness of this principle—as it appeared in Christ and his apostles, and in good men of later times—to gain triumphs over wickedness, where nothing else could. Let men of the world endeavor to carry their points, by taking to themselves spirits, wicked, provoking, dangerous in association and action; and let men of hasty and proud spirit in the church, who will not be counselled on some "more excellent way" than they are trying, move on and push things in their favorite and self-confident fashion. But let the true ministers of Christ gather around the cross of Christ, and there study that sublime mystery, the victory of love; and in their efforts to reform men, be it the resolve of each, 'come toil, reproach, suffering, martyrdom and death, for the reformation of a wicked world; but all shall be from love.'

We are called by Providence and the word, with peculiar emphasis, in these days, to seek the advancement of the kingdom of Christ on the earth. That command of our divine Redeemer, "Go ye into all the world and preach the gospel to every creature," while it does not call us to leave our flocks and our own country destitute and go personally to the ends of the earth, yet does call us to be leaders of the people of God by our preaching and example, in the work of spreading the gospel; and in order to this, sustaining the great systems of Christian benevolence which are in operation, and which God has owned and blessed. Here is a vast work of love to be done. That which brought our "Lord and Master" from heaven and his throne into this world, to make known the gospel of his grace to ungodly men,—that love we profess to have in our hearts, and quickening us in our work as ministers at home. And it must sweetly and powerfully constrain us to spend our strength; and to endeavor to persuade the church of Christ to spend her own, and to give her prayers, and her alms, and her sons and daughters, for the fulfilment of our Lord's injunction; and neither to rest ourselves, nor give the church rest, till a revolted and wretched world shall be brought back to God and made happy in the light of "the sun of righteousness," and the joys of salvation,—nor till "the kingdoms of this world have become the kingdoms of our Lord and of his Christ." With a "world lying in wickedness" to be converted; such wants of men to overtake and supply; such wretchedness to alleviate; such a universe of immortal souls to be saved from the horrors of "the second death," and above all considering "Him that loved us," and gave himself to die for us and for such a world; how can we keep back our hands and our hearts from the work, the mighty work of love? The minister is not to look just about him, the place where he stands, or to shut up his thoughts, and interest, and efforts within the precincts of his parish. What would become of the whole unevangelized world, and would the command of Christ ever be accomplished were he to do this? His *first* duties are among the people of his charge doubtless, for God will require his flock at his hands. And he is to love and labor for the salvation of his own country. But this he can do, and still live and labor for the good of the whole world. He can, in his parochial labors, have his eye upon "the parched grounds," the desolate places of the earth; and be keeping the fountains at home good, from which shall flow blessings to the ends of the earth. The minister's heart ought to be 'large enough to hold,' (not only his own church and congregation but) 'the world,' as was said of a devoted servant of Christ who not long since departed to his reward. He should be fruitful in plans for the diffusion of the blessings of the gospel, and should desire to be universally

useful; desirous, as said the devoted Mills, to "make his influence to be felt to the remotest corner of this ruined world."

It is saying nothing in glorification of ministers—but that which is fitted to create a sense of responsibility, solemn as eternity—to affirm, that upon ministers more than any other men, is depending, under God, the evangelization of this sinful world. As our love is, to dying men, and according as our benevolence is employed in prompting the prayers and efforts of the church, so will advance this great work. Let the influence of love be seen in the doings of the ministry, not only for the church at home and for those who sit impenitent in the light of the "Sun of righteousness," but also for those who "sit in the region and shadow of death."

The length to which these remarks have been protracted, forbids that we more than state a few other points for consideration. Love, in the heart of the true minister of Christ, leads him to just treatment of fellow laborers in "the work of Christ." It secures a powerful attachment to ministerial brethren; such as that which dwelt in the breast of Paul and bound him so tenderly to Timothy, Titus, Epaphras and others. It makes a minister cautious of whatever would make the ministry to be blamed and hinder its influence on the church or the world. And it leads ministers to fidelity in counsels one to another, and free and profitable consultation together on their duties, and the great interests of the church of Christ; makes their assemblies to be delightful for their harmony; and their movements for the good of the world to be strong, from the strength of their bond of union, "love in the Spirit."

This subject is commended to the consideration of men already in the sacred office; but more especially to those who are preparing for the work of the ministry. To such we would say; brethren, in your places of retirement, for professional study, and for equipping yourselves for your great work, seek to be "scribes well instructed,"—"workmen that shall not need to be ashamed," and having all the intellectual training, and all the attainments in useful knowledge which are desirable. But above all things, cultivate *holy love*. Those who have tried somewhat the vicissitudes of the ministry, and know its temptations, can tell you, that of all the graces of the Christian character there is no one of which you will so much need a double portion, as of the grace of love. No man on earth is more in danger of becoming a misanthrope among men of the world, than a minister without love—*much* love. With it, as it burned in the breasts of prophets, apostles, martyrs; and as it shone in their lives, and made effective and successful their labors, and as it has appeared in many of past and of modern ages,—no man on earth can be so useful, so happy, so heavenly in his temper; so like Christ Jesus, as a Christian minister. Let this flame burn continually, before God, on the altar of your heart,—Christian student. Let it be increased while you enter and advance in the ministerial work. Let it choose your texts; preside in the preparation of your sermons; and be like "a live coal" touching your lips, in preaching them. Let it give energy and fervor to your labors in the meridian of life, and glow in your advanced age, if God give you to see that period. Let it be your "ruling passion, strong in death." Let it burn, high as heaven, to the last moment of your stay on this side the grave. And it will burn with seraphic glow, with angelic beauty, and with strength next to omnipotence, when you shall receive your "crown of righteousness," "enter into the joy of your Lord," and dwell before the eternal throne.

A LIST OF THE GRADUATES,
 AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES
 IN THE
STATES OF NEW YORK AND NEW JERSEY,
 FROM THE FOUNDATION OF EACH TO 1834.

EXHIBITING

A COMPLETE INDEX TO THE CATALOGUES OF THOSE COLLEGES.

By John Farmer, Esq.*

Late Cor. Sec'y of the New Hampshire Historical Society.

[Continued from p. 308.]

Lawrence		Leary	
1764 N. J.	John, Sen. in Cong.	1816 Un.	William
1783 N. J.	Nathaniel, Mr.		Le Conte
1797 Col.	Abraham	1797 N. J.	Peter, Mr.
1803 Col.	John	1797 Col.	William
1805 Un.	Charles K.	1799 Col.	Lewis
1811 N. J.	William, Mr.	1803 Col.	John
1812 Col.	Augustine H.		Ledyard
1812 Col.	Philip K., Mr., 1818	1830 Col.	Henry B.
1812 N. J.	Edward E.		Lee
1813 Un.	Lewis B., Mr.	1773 N. J.	Henry, Gov. Virginia
1820 Col.	Henry	1775 N. J.	Charles, Mr.
1823 Col.	Jonathan	1792 N. J.	Edmund J., Mr.
1823 Col.	William A.	1812 N. J.	William S.
1823 N. J.	—Samuel, Mr.	1816 Ham.	George W.
1825 Un.	—James R., Mr.	1816 Un.	Elisha S., Mr., Harv. '27
1827 Un.	E. Grove	1817 N. J.	Edmund I.
1829 Un.	John I.	1821 Un.	John A. E.
1831 Un.	Jonathan	1825 Ham.	Joseph W.
Lawrison		1827 Un.	Moses L., M. D.
1828 Un.	Samuel C.	1827 N. J.	—John H.
Lawson		Leech	
1794 Un.	John, Mr.	1829 Un.	Daniel D. T., Mr.
1795 N. J.	—John, Mr., 1798—Rut. Coll.		Le Fevre
Lawyer		1833 Un.	Isaac A.
1814 Un.	John D., Mr.		Lefferts
Lay		1794 Col.	Leffert
1816 Ham.	George W.	1802 Col.	Leffert
Leake		1805 Col.	Thomas
1764 N. J.	Samuel		Lefferty
1774 N. J.	Samuel	1761 N. J.	John, Mr.
1776 N. J.	John		Leitch
1814 N. J.	Lemuel N., Mr.	1829 Un.	George F.
Leal			Lemon
1826 Un.	Thomas S.	1804 N. J.	George P., Mr.
Leaming			Lenox
1765 Col.	—Jeremiah, Mr., and D. D. 1789, at Yale '45	1821 N. J.	—James, Mr., and at Col. '18
1834 N. J.	Joseph F.		

* Mr. Farmer commenced the preparation of this List of Graduates, and with the assistance of Mr. Moses Chamberlain, Jr., of Concord, N. H., finished that part of it which was printed in the November number, 1838. The subsequent part of it has been prepared wholly by Mr. Chamberlain, under the supervision of the Editors.

Lent	Littlefield
1795 Col. Adolph C., Mr.	1831 Un. Osias
Leon	1831 Un. Royal
1832 N. J. —Joseph M., Mr.	Littlejohn
Leonard	1796 N. J. Joseph, Mr.
1777 N. J. —Abiel, D. D., Mr., Harv. '59, Yale, 1766	1822 N. J. Thomas M.
1824 Un. —Lewis, Mr.	1822 N. J. William
1825 Col. Alexander S.	1827 Ham. Flavius J., Mr.
Le Roy	Livermore
1783 N. J. Jacob, Mr.	1752 N. J. [†] SAMUEL, Mr. — LL. D. Dart., Sen. in Cong.
1817 Ham. Daniel	1756 N. J. William, Mr.
Leslie	1756 N. J. Isaac, Mr.
1759 N. J. James	Livingston
1762 Col. Alexander, Mr.	1758 N. J. Philip P.
Lewis	1758 N. J. Philip P.
1750 N. J. —Thomas, Mr., Yale, '41	1760 Col. Philip, Mr.
1766 N. J. Josiah	1765 Col. ROBERT R., Mr., and at N. J., '30; Sen. in Cong., LL. D., Chancellor of N. York
1773 N. J. †Morgan, Mr., Gov. New York	1766 N. J. Peter V. B.
1791 N. J. Stephen J., Mr.	1772 N. J. William S., Mr.
1802 N. J. Micajah G.	1774 N. J. †Henry B., Mr., and LL. D. Ham., '18
1807 N. J. Samuel C.	1775 Col. John W.
1810 Col. Horatio	1776 N. J. Henry P.
1820 Un. Tayler, Mr.	1781 N. J. EDWARD, Mr., LL. D. at Harv., '34, Sec. of State, U. S. Sen. in Cong.
1831 Rut. —Jenkin D. D.	1784 N. J. Peter R., Mr.
1832 Un. John N.	1786 N. J. Maturin, Mr.
1834 Un. Daniel S.	1786 N. J. Peter W., Mr.
Leyburn	1786 Col. Philip H., Mr.
1829 N. J. George W., Mr., Tutor	1786 Col. George
1833 N. J. John, Mr.	1789 N. J. —Peter S., Mr., and at Yale, 1789 —at Harv. '90, and Col.
Leydecker	1796 Col. Edward
1755 N. J. Gchard	1799 Col. James
Leydt	1800 Col. Robert S.
1771 Rut. Matthew	1804 Col. James D.
1771 Rut. Peter	1804 Un. Daniel, Mr.
Liddle	1805 Un. Gilbert R., D. D.
1831 Un. Samuel W.	1809 N. J. Robert M.
Lightner	1810 Un. Peter R.
1833 N. J. J. Newton, Mr.	1810 Un. Philip
Lindly	1811 Un. Henry
1810 N. J. Jacob, Pres. Univ. Ohio	1811 Col. Peter V. B.
Lindsay	1812 Un. Walter H., Mr.
1802 N. J. Charles, Mr.	1812 Un. Edward, Mr.
1807 N. J. John, Mr.	1817 Un. James K.
Lindsly	1818 Un. Henry
1804 N. J. Philip, Mr., Tut., Prof., D. D.	1822 Un. James B., Mr.
Dickinson Coll., Pres. Nash. Univ.	1822 Col. Anson, Mr., and at Col. '25
1820 N. J. Harvey, Mr., M. D.	1822 Col. Carroll
1823 N. J. Silas C.	1822 N. J. John R.
Linn	1823 Col. Mortimer
1669 N. J. James, Mr.	1823 Un. John
1772 N. J. William, Mr., D. D. at Col.	1830 Un. Robert C.
1773 N. J. John	Lloyd
1789 Col. William, D. D.	1769 Col. Henry, Mr., '69
1795 Col. John B., Mr., M. D.	1794 N. J. John
1797 Un. —John B., Mr.—D. D. at Pa.	1809 Col. Alfred C.
1820 Un. Archibald L., Mr.	1813 Col. John H.
1831 Un. Alexander	Lockwood
Lintner	1761 N. J. —Samuel, Mr., and D. D., and Mr. at Yale, '45
1817 Un. George A., Mr.	1821 Un. Daniel, Mr.
Lippincott	1830 Un. John A.
1827 N. J. William	1831 Un. Elisha
Litchfield	Lodor
1832 Ham. Edwin C., Mr.	1822 N. J. John, Mr.
Little	Logan
1828 Un. David H., Mr.	1792 N. J. Joseph, Mr.
	1823 Col. David A.

	Long
1832	Un. <i>Walter R.</i>
	Loomis
1809	Un. — <i>Hubbell, Mr.</i>
1819	Un. <i>Andrew, Mr.</i>
	Loss
1827	Ham. <i>Lewis H.</i>
	Lothrop
1818	Ham. <i>Charles K.</i>
	Lott
1823	Un. <i>John A., Mr.</i>
1829	N. J. <i>Peter, Mr.</i>
1831	Rut. <i>Adrian</i>
	Lounsbury
1817	Un. <i>Thomas</i>
	Lovejoy
1823	Un. <i>Ezekiel, Mr.</i>
1827	Rut. — <i>Ezekiel, M. D.</i>
	Low
1752	N. J. <i>Cornelius</i>
1810	Rut. — <i>Peter, Mr.</i>
1810	Un. <i>John</i>
1812	Col. <i>Cornelius F.</i>
1821	Col. <i>Isaac, Mr.</i>
1826	Un. — <i>David, Mr.</i>
	Lowe
1814	N. J. <i>Benjamin I., Mr.</i>
	Lowere
1817	Col. <i>William</i>
	Lowndes
1822	Col. — <i>William, LL. D.</i>
	Lowrie
1832	Un. <i>James I.</i>
	Lucas
1827	Rut. — <i>Charles S., M. D.</i>
	Luckey
1772	N. J. <i>George, Mr.</i>
1824	Un. — <i>Samuel, Mr., D. D.</i>
	Ludlow
1758	Col. — <i>Carey, Mr.</i>
1768	Col. <i>James, Mr.</i>
1787	Col. <i>John C., Mr., '93</i>
1793	Col. <i>Henry W.</i>
1796	N. J. <i>George C.</i>
1808	N. J. <i>Robert C.</i>
1809	Un. <i>Samuel B.</i>
1811	Col. <i>Thomas W.</i>
1815	N. J. <i>John R.</i>
1816	N. J. <i>Cornelius, Mr.</i>
1817	Col. <i>Edward</i>
1817	Un. <i>Gabriel</i>
1827	Col. <i>Alfred</i>
1828	Rut. <i>Richard C.</i>
1829	Un. — <i>Peter, Mr.</i>
	Ludlum
1762	N. J. <i>Nehemiah</i>
1818	Un. <i>Gabriel W.</i>
	Luke
1826	Un. <i>Frederick</i>
	Lumpkin
1819	N. J. <i>Joseph H.</i>
1819	N. J. <i>Thomas J.</i>
	Lupp
1824	Col. <i>William H., Mr.</i>
	Lupton
1788	Col. <i>Brandt S.</i>
1789	Col. <i>William</i>
1791	Col. <i>Lancaster</i>

	Lush
1770	Col. <i>Stephen, Mr.</i>
1801	Un. <i>Samuel S.</i>
1807	Un. <i>Stephen, Mr.</i>
1812	Un. <i>William, Mr.</i>
	Lusk
1809	Un. <i>Simon</i>
1822	Un. <i>William</i>
1825	Un. <i>Franklin</i>
1825	Un. <i>John K.</i>
1830	Rut. <i>Matthias, Mr.</i>
	Lyde
1830	Un. <i>Thomas P.</i>
	Lydig
1815	Col. <i>Philip</i>
	Lyell
1822	Col. — <i>Thomas, D. D.</i>
	Lyman
1808	N. J. — <i>William, D. D.—Yale, 1784</i>
1829	Un. <i>William, M. D.</i>
	Lynch
1799	Col. <i>James</i>
	Lynd
1824	N. J. — <i>Samuel W., Mr.</i>
	Lyon
1759	N. J. <i>James, Mr.</i>
1763	N. J. <i>Joseph</i>
1813	N. J. <i>David</i>
1823	Un. <i>Hervey</i>
1824	Un. <i>Aaron W.</i>
1827	Un. <i>Lorenzo, Mr.</i>
1831	Rut. <i>Edward T.</i>
	Lytle
1821	Un. <i>John S.</i>
	Lytton
1804	Col. <i>William L., Mr.</i>
	Mabon
1806	Un. <i>John S., Mr.</i>
	McAuley
1804	Un. — <i>Thomas, Mr., D. D.—LL. D. at Univ. of Dublin, Prof. and Pres. Theol. Sem., N. York.</i>
1809	Un. — <i>Samuel, Mr., M. D. at Med. Coll. N. Y.</i>
1813	Un. <i>Thomas</i>
1820	Un. — <i>James, Mr. Glasgow</i>
	Macay
1775	N. J. <i>Spruce, Mr.</i>
	Maccall
1812	N. J. <i>John</i>
	Macconkey
1776	N. J. <i>Samuel, Mr.</i>
	Macconnell
1773	N. J. <i>James</i>
	Maccorkle
1772	N. J. <i>Samuel, D. D. Dick. Coll.</i>
	Maccullock
1773	N. J. <i>James</i>
	Mac Dougall
1830	N. J. <i>James</i>
	Mack
1807	Col. <i>Daniel</i>
1831	Un. <i>William</i>
	Mackaneas
1799	Col. <i>Thomas T., Mr.</i>
	Mackie
1794	Col. <i>Jacob</i>
1812	Col. <i>Peter</i>

1771 N. J. Charles, Mr.	1804 Col. Edward
1773 N. J. John, Mr., and D. D., Yale, '91, Pres. Dick. Coll.	1823 Rut. John W., Mr.
Mac Koon	Mann
1832 Un. Merit G.	1810 Un. John, Mr.
Maclean	1822 Un. David
1816 N. J. John, Mr., Tutor, Prof. and Vice- Pres.	1825 Un. Francis N., Mr.
1821 N. J. William B., Mr.	1827 Rut. Alexander, Mr.
1824 N. J. George M., Mr., M. D. N. York	1832 Un. William
1829 N. J. Archibald, Mr.	Manners
Maclin	1816 N. J. John, Mr., and M. D. Univ. Pa.
1832 N. J. —Alexander, Mr.	Manning
Mac Mullen	1762 N. J. James, Mr., D. D. — Pres. Bro.
1790 N. J. French F., Mr.	Univ.
Macolm	1762 N. J. Nathaniel, Mr.
1794 Col. Samuel B.	1802 N. J. Robert, Mr.
Macomb	1818 Un. Joel
1802 Col. Robert, Mr.	1821 Un. Samuel
1802 Col. John	1832 Rut. James C. A.
1819 Un. Edward D., Mr.	Manross
Macon	1826 Ham. John
1806 N. J. William	Mansfield
Macwhorter	1822 N. J. Edward D., Mr.
1809 N. J. James	Mantz
1812 N. J. Alexander, Mr.	1804 N. J. Francis
1812 N. J. George H., Mr.	Marck
Madison	1826 Col. Joshua S.
1771 N. J. JAMES, LL. D., Sen. in Cong., Sec. of State of U. S., Pres. of	Markley
United States	1830 Un. George F.
Maeller	Markoe
1790 Col. —Henry	1791 N. J. Francis, Mr.
Magaw	Marks
1802 N. J. Van B.	1822 Un. Abraham
Magie	Marr
1817 N. J. David, Tutor, Mr.	1807 N. J. Alem, Mr.
Maghie	Marselis
1830 Un. William	1807 Col. Peter T.
1830 Un. John B.	Marselus
Magoffin	1810 Un. Nicholas I.
1808 Un. James C., Mr., M. D. Univ. Pa.	Marsh
Magraw	1766 N. J. Amos, Mr., and Dart., 1789
1822 Un. James C.	1813 Un. Stephen
Magruder	1824 Un. Daniel H.
1805 N. J. Richard B., Mr.	1824 Col. Elias J., Mr.
1805 N. J. William, Mr.	1827 Ham. Edward
Mahan	1828 Ham. Daniel, Mr.
1824 Ham. Asa, Mr., Pres. Oberlin Inst.	1830 Col. —James, D. D., and D. D. at Amb., Pres. and Prof. Univ. Vt.
Mahon	1833 Ham. Moses P., Mr.
1782 N. J. William, Mr.	Marshall
Mairs	1773 Col. John, Mr.
1820 Un. George, Mr.	1802 N. J. —JOHN, LL. D., and at Harv., 1806, and at Pa., Chief Justice
Malin	United States
1833 Ham. David, Mr.	1803 N. J. Thomas, Mr.
Maltbie	1306 N. J. John J.
1824 Ham. Ebenezer D., Mr., Tut.	1806 N. J. Jaquelin A.
Maltby	1807 N. J. Isaac R., Mr.
1750 N. J. John, Mr., Yale, 1747, Tut.	1821 Un. James
Mandeville	1824 Un. Henry
1826 Un. George	1827 Un. John
1829 Rut. —Henry, Mr.	1831 Un. Orsamus H.
1832 N. J. Henry D.	Marsterton
Manley	1793 Col. Henry
1799 Col. James R., Mr.	Marston
1803 Col. James R., Mr., M. D.	1760 Col. John, Mr.
	1830 Un. Ebenezer
	Martin
	1751 N. J. Henry, Mr.

1756 N. J. Alexander, Mr.	1814 Un. Alphonso H.
1762 N. J. Thomas	1825 Ham. Ulric
1766 N. J. Luther, Mr., LL. D.	Mazyck
1770 N. J. —John, Mr.	1820 N. J. Alexander
1793 N. J.—*ALEXANDER, LL. D., Sen. in Cong.—Gov. North Carolina	McAllister
1815 Rut. Jarratt W., Mr., 1829	1779 N. J. Mathew, Mr.
1819 Un. James	1833 N. J. —Arthur, Mr.
1820 Ham. John W., Mr.	McArthur
1824 Ham. Morgan L.	1834 Un. Samuel
1829 N. J. Henry N., Mr.	McAulay
1830 Un. Henry H., Mr.	1811 N. J. John
Marvin	1812 Rut. Samuel
1822 Un. Grant B.	McCaden
1826 Un. Thomas J.	1753 N. J. Hugh, Mr.
1828 Ham. Le Grand	McCaleb
1831 Un. Dan, Mr.	1813 N. J. Thomas S.
Mason	McCall
1774 N. J. Jonathan, Mr.	1774 N. J. Thomas H., Mr.
1786 N. J. —John, D. D.	1802 N. J. Hexl., Mr.
1789 Col. John M., Mr., N. J. 1791—D. D.	1823 N. J. John G., Mr.
Phil.—Prof. Col. and Pres.	1825 Un. Alexander
Dick.	1826 N. J. Peter, Mr.
1807 N. J. Thomson	McCalla
1815 Col. John L., Mr.	1766 N. J. Daniel, Mr.—D. D. Univ. South
1820 N. J. Ebenezer	Carolina
1821 N. J. —Henry M., Mr., and Univ. Pa.	1777 N. J. Thomas H.
1824 Un. Cyrus	McCarrel
1825 Un. Elbeck, Mr.	1833 Rut. —Joseph, D. D., Prof. Theol.
1828 Un. John	A. R. C.
1831 Un. —Archibald, D. D.	McCartee
1833 N. J. Barlow	1808 Col. Robert, Mr.
1833 N. J. Richard	1831 Col. Robert, Mr., D. D.
Massey	McCausland
1820 Un. Ebenezer	1765 N. J. Alexander
1820 N. J. George W.	McClaughry
Masters	1828 Un. Thomas C.
1812 Un. Nicholas M., Mr.	McClaren
1816 Un. Josiah S.	1805 Un. Job
Mastin	McClelland
1828 Un. Joseph G.	1809 Un. Alexander, Mr., D. D., and at
Mather	N. J., 1818—Prof. Dick. and at
1791 N. J. —Moses N., D. D.	Rut.
1826 Un. D. Lansing, Mr., M. D.	1832 Un. John
1828 Ham. William L.	McClintock
Matlack	1751 N. J. Samuel, Mr., and at Harv. Col.
1823 Un. Robert K.	D. D. at Yale
Matthews	McClure
1754 N. J. David, Mr. at Col. 1753	1792 N. J. —William, Mr.
1790 N. J. William	McConaughy
1803 Un. James M., Mr., —D. D. at Yale,	1832 Rut. R. F.
1823—Chancellor Univ. N. Y.	McConnell
Maulsby	1815 N. J. Benjamin R., Mr.
1832 Un. William P.	McCord
Maurice	1825 N. J. Joseph, Mr.
1834 N. J. Charles F.	McCormick
Maverick	1807 N. J. —Samuel, Mr.
1762 Col. William B. N.	1820 N. J. Province
Maxwell	1822 N. J. James
1792 N. J. George C., Mr.	1824 N. J. Cyrus, M. D., Univ. Pa.
1804 N. J. William, Mr.	McCoy
1805 Un. Ebenezer K.	1785 N. J. James
1807 Col. William H.	1806 N. J. Robert
1808 Col. Hugh, Mr., 1816	McCrackin
1823 N. J. John P. B., Mr.	1761 N. J. Thomas
1827 Col. William H., Mr.	McCrady
Mayer	1791 N. J. John
1829 Rut. —Lewis, D. D., Prof. Theol. Sem.	McCrea
York, Pa.	1824 Un. John B.
Maynard	
1810 Un. John	

McCre	McKean
1762 N. J. John, Mr.	1762 Col. — <i>Robert</i> , Mr.
McCree	1781 N. J. — [†] <i>Thomas</i> , LL. D., Pres. Cong., Gov. Pa.
1775 N. J. <i>James</i> , Mr.	1814 N. J. — <i>Joseph</i> , LL. D., Prof. of Harv.— D. D. in Alleg. Coll.
1792 N. J. David, Mr.	McKeon
McCrery	1825 Col. <i>John</i>
1764 N. J. <i>John</i>	McKesson
McCullen	1753 N. J. John, Mr.
1806 Col. James	McKinnon
McCulloch	1800 Col. John, Mr.
1820 Un. — <i>Thomas</i> , D. D., Glasgow	McKinney
McCullough	1834 Rut. William A.
1833 N. J. William	McKissack
McCurdy	1802 N. J. William D.
1810 Un. John, Mr., at Yale, 1818	McKnight
McDonald	1798 Col. <i>Washington</i> , Mr., 1804
1785 N. J. — <i>John</i> , Mr.	1808 Col. John
1810 Col. John	McKoon
1820 Un. Alexander	1832 Un. Merit G.
1821 Col. — <i>Daniel</i> , D. D.	McLane
1828 N. J. <i>Samuel</i> , Mr., Tutor	1807 N. J. Allen, Mr., M. D.
1827 N. J. William K., Mr., Prof. Wash. Coll.	McLaren
1832 Un. <i>James M.</i>	1813 Un. <i>Donald</i> , Mr.
McDougal	1824 Un. <i>Malcolm N.</i> , Mr.
1769 N. J. John Alexander	1825 Un. <i>John F.</i> , Mr.
McDowell	1831 Un. William, Mr.
1801 N. J. <i>John</i> , Mr.—D. D. Univ. N. Car.	McLean
1809 N. J. <i>William A.</i> , Mr., Tut.—D. D. Frank. Coll.	1815 Un. John, Mr.
1816 N. J. James	McLeod
1818 Un. — <i>John</i> , D. D.	1798 Un. <i>Alexander</i> , Mr., and at N. J., D. D. at Midd.
1819 N. J. William L.	1818 N. J. — <i>Robert E. B.</i> , Mr.
1828 Un. <i>John</i>	1818 Col. Alexander R.
McElroy	1826 Col. John N.
1829 Rut. — <i>Joseph</i> , D. D.	McMahon
McEwen	1817 N. J. John V.
1807 N. J. John	McMaster
McFarlan	1824 Ham. David
1827 Col. Charles	1815 Un. — <i>Gilbert</i> , Mr., D. D.
McFarland	1827 Un. <i>Algernon S.</i> , Mr.
1832 Un. A. Davis	1827 Un. <i>Erasmus D.</i> , Mr.
McFarlane	McMillan
1818 Un. <i>Alexander</i> , Prof. Dick. Coll.	1772 N. J. <i>John</i> , Jeff. Coll., D. D.
McGahagan	1783 N. J. Ephraim
1805 Col. Thomas	1809 Un. Robert, Mr.
McGeoch	McMurray
1825 Un. James	1804 Un. <i>William</i> , Mr., D. D.
1826 Un. John	McNair
McGregor	1827 Ham. John
1764 N. J. — <i>David</i> , Mr.	McNaughton
1810 Col. John	1822 Un. <i>Finlay W.</i>
McIllhany	McNeven
1819 N. J. James, Mr.	1806 Col. — <i>William J.</i> , M. D.
McIlvaine	1831 Col. James
1802 N. J. William, Mr.	McNeil
1812 N. J. Bowes R., Mr.	1824 N. J. Joseph S.
1814 N. J. Bloomfield, Mr.	McPherrin
1816 N. J. <i>Charles P.</i> , Mr., Prof. in Mill. Acad., D. D.—Pres. Ken. Coll.	1770 N. J. <i>Thomas</i>
1818 N. J. Joseph, Mr.	McPherson
1823 N. J. Henry, Mr.	1766 N. J. John, Mr.
McJimsey	1826 Un. William
1819 Un. William	1826 Ham. Donald
1819 Un. John W.	McVean
McKay	1813 Un. <i>James</i> , Mr.
1766 N. J. — <i>David</i>	
1829 Ham. James, Mr.	

McVicar	1825 Un. —Silas, Mr.
1818 Un. Peter, Mr., Prof. in Hamp. Syd. Coll.	1832 Col. James W.
McVickar	Meyers
1802 Col. Archibald	1799 Col. Philip
1802 Col. James	1806 Un. Matthew
1804 Col. John, Mr., 1813, Prof. 1825, LL. D., Pres. Wash., Va.	Michael
1809 Col. Henry	1833 Rut. Daniel
1812 Col. Edward	Middleton
McWhorter	1768 Col. —Peter, M. D., St. Andrews, Prof.
1757 N. J. Alexander, Mr., and D. D., Yale, 1776	1802 N. J. John
1784 N. J. Alexander C., Mr.	1819 N. J. John I., Mr.
Mead	Mierckren
1794 Col. Henry, M. D.	1822 N. J. John S., Mr.
1822 Col. Edward N., Mr., 1833	Mikell
Meade	1826 N. J. Isaac J.
1787 N. J. David, Mr.	Milledoler
1808 N. J. William, Mr., D. D. elsewhere	1793 Col. Philip, Mr., 1797, and D. D. in 1837, Pres. Rut.
1812 N. J. David	1820 Col. Philip E., M. D. at Rut. 1827
Meads	1829 Rut. —Benson, Mr.
1826 Un. Orlando, Mr.	Miller
Mearns	1764 N. J. Alexander, Mr.
1822 N. J. Hugh	1792 N. J. —Samuel, Mr. and Phil. and Yale— D. D. Phil. and Un. 1804, and Univ. N. Car. and Prof. in Theo. Sem. Princeton
Meason	1795 Col. Sylvanus
1799 N. J. Isaac	1798 Un. Morris S.
Meeker	1799 N. J. Thomas, Mr.
1815 Rut. —John, M. D.	1806 Col. Cornelius
1821 Col. Stephen, Mr.	1812 Un. John E., Mr.
Meigs	1814 N. J. William M., Mr.
1818 N. J. —Charles D., Mr., and M. D. Univ. Pa.	1814 Un. Albert O.
Meir	1815 Ham. Alpha, Mr.
1795 Col. John H., Mr., 1804	1817 Un. Charles
Melville	1818 Un. William, Mr.
1769 N. J. Thomas, Mr., and Harv. 1773	1819 Un. Andrew
Mercer	1821 Un. Rodney A.
1762 N. J. John D.	1823 Ham. Lewis
1797 N. J. Charles F., Mr., LL. D., 1826	1823 Un. Jonathan D.
1808 N. J. Archibald	1824 Un. Adam
Merchant	1828 Un. Abraham, Mr., M. D.
1779 N. J. George, Mr.	1828 Un. —George B., Mr.
Meriam	1829 N. J. Jonathan D., Mr., and Univ. Pa. M. D.
1826 Un. Norman	1830 Col. Benjamin F.
Merrell	1831 N. J. Edward
1823 Ham. William M., Mr.	1832 Col. Frederic W.
Merriam	1833 N. J. Samuel, Mr., Tutor
1805 Col. —Clement, Mr.	1833 Un. William Y.
Merry	1833 Un. Alfred
1826 Col. Thomas H.	Milligan
Merselis	1807 N. J. Samuel
1831 Un. —Aaron A., Mr.	1834 N. J. —John J., Mr.
Mershon	Mills
1834 N. J. Richard B.	1756 N. J. William, Mr., and Yale, '71
Mesier	1802 N. J. Henry, Mr., Tutor, and D. D. at Amherst, Prof. in Auburn Theo. Sem.
1789 Col. Matthew	1802 Un. Joseph L., Mr.
1789 Col. Peter	1832 Rut. Abraham
Mesick	1833 Un. John
1834 Rut. John F.	Millspaugh
Meserole	1820 Un. Philip, Mr.
1832 Rut. David M.	Milner
Messier	1758 N. J. John
1832 Un. Henry	Milnor
Messler	1792 N. J. Joseph K., Mr.
1821 Un. Abraham	1826 Col. William H.
Metcalf	Minard
1819 Un. Orlando, Mr.	1825 Col. Isaac T.

Minturn		
1817 Col. William		
1826 Col. Thomas R.		
Mitchell		
1750 N. J. Simeon		
1765 N. J. Alexander		
1788 Col. — SAMUEL L., Mr., M. D. and LL. D. elsewhere, Prof. Med. Coll. N. York, Sen. in Cong.		
1804 Col. John		
1813 Col. Thomas C., Mr.		
1814 N. J. —John, D. D., Scotland		
1820 Col. John		
1820 Col. William, Mr.		
1823 N. J. —John K., M. D., Phil., Mr.		
1825 Col. Edward E.		
1827 N. J. Jacob D., Mr.		
1830 N. J. —Thomas D., Mr.		
1830 Un. William M., Mr.		
1831 Un. William H.		
1833 Un. Chauncey L.		
Moffat		
1749 N. J. John		
1823 Un. Hector		
1831 Un. Henry F.		
Moir		
1823 Col. Austin L. S.		
Molleson		
1824 N. J. George P., Mr.		
Monell		
1833 Un. John J.		
1834 Un. Gilbert C.		
Monk		
1806 N. J. Charles W.		
Monroe		
1773 Col. Harvey, Mr.		
1822 N. J. —JAMES, LL. D., Sen. in Cong. See. State, Pres. U. S.		
Monteath		
1788 N. J. —Walter, Mr.		
Monteith		
1811 Un. —Walter, Mr.		
1830 Un. William T.		
Moody		
1796 N. J. John		
1824 Un. Doroman A.		
Moore		
1768 Col. Benjamin, Mr.		
1789 Col. Benjamin, D. D.		
1790 Col. —Thomas, Mr.		
1793 Rut. —William, M. D. and at Edin.		
1794 Col. —Richard C., Mr., D. D.		
1798 Col. Clement C., Mr., LL. D., 1829		
1798 Col. Samuel W.		
1802 Col. Nathaniel F., Mr., LL. D., '25, Prof.		
1806 Col. Samuel M., M. D., 1810		
1806 Col. David		
1810 Col. Benjamin		
1821 Un. John M.		
More		
1830 Rut. Michael P.		
Morehouse		
1812 Un. George Y., Mr.		
Morford		
1797 N. J. Edmund, Mr.		
1812 N. J. Charles		
1818 N. J. Furman		
Morgan		
1803 Un. Jonathan		
1815 Un. Gilbert, Mr.		
1817 N. J. Nicholson R.		
1831 Col. James M.		
Morley		
1834 Un. Charles		
Morrell		
1804 Un. Abraham		
Morrill		
1823 Col. John A.		
Morris		
1763 Col. Gouverneur, Mr.		
1774 N. J. Lewis, Mr.		
1784 N. J. James, Mr.		
1791 Rut. — Robert, LL. D.		
1805 N. J. John B.		
1805 N. J. William E.		
1813 Col. Nicholas, Mr.		
1823 Ham. Henry		
1818 Col. Gerard W.		
1822 Un. Robert K.		
1824 Un. William L.		
1826 Col. Richard L.		
1826 Col. Henry		
Morrison		
1815 Un. John A.		
1819 Ham. Roderick N., Mr.		
1822 N. J. —Robert H., Mr., D. D.		
1825 N. J. John A.		
Morse		
1787 N. J. —Jedidiah, Mr., at Yale,—D. D. Edin.		
1809 Un. James O.		
1821 Ham. Zenas, Mr.		
1823 Rut. —Benaiah G., Mr.		
1833 Ham. Oliver A.		
Morss		
1826 N. J. —James, D. D.—Harv., 1800		
Morton		
1778 N. J. Jacob, Mr.		
1782 N. J. John, Mr.		
1792 N. J. George W., Mr.		
1795 N. J. George C., Mr.		
1810 Col. John		
1810 Col. George		
1815 Col. Francis		
1824 Col. Hamilton, Mr., M. D., 1834		
1827 Col. Henry I., Mr.		
1827 Rut. —Hamilton, M. D.		
1828 Rut. Lewis M.		
Mosby		
1736 N. J. Richard, Mr.		
Moseley		
1819 Ham. —William A., Mr., Yale		
1826 Un. Seth		
1826 Ham. Charles E.		
1832 Un. Daniel T.		
Mosher		
1813 Ham. —Charles, Mr.		
Mosier		
1814 Un. Charles R. K., Mr.		
Moss		
1823 Un. Horatio O.		
Mott		
1806 Col. —Valentine, M. D.		
Moule		
1834 Rut. John		
Mount		
1776 N. J. Richard, Mr.		
1834 Col. Richard E.		

Mowatt	Neff
1816 Col. John	1818 N. J. George W., Mr.
Mower	Neil
1823 Un. Samuel	1823 N. J. William, Mr.
Moyston	Neill
1823 Un. William A.	1767 Col. —Hugh, Mr.
Muhlenbergh	1803 N. J. William, Mr., Tutor—D. D., Un.
1787 N. J. —Henry, D. D.	1812, and Pres. of Dickinson
Muir	1823 Col. George B.
1770 N. J. —George, D. D., and Mr., Edin.	Neilson
Muirson	1793 N. J. John, Mr., M. D., N. York.
1772 Col. James, M. B.	1794 N. J. James H.
Mulenberg	1811 Un. Charles
1834 Col. —William A., D. D.	1817 Col. John, Mr.
Mullen	1830 Rut. James R.
1833 Un. Joseph	Nelson
Muller	1804 Col. Joseph, Mr., 1803
1822 Col. Andrew H.	1825 N. J. —John, Mr.
Mulligan	1825 Rut. —Joseph, LL. D.—Mr., Col.
1791 Col. John W.	Neville
1794 Col. Gilbert	1809 N. J. John
Mumford	Nevin
1810 N. J. John I., Mr.	1821 Un. John W., Prof. West. Theol.
1821 Ham. Elisha H. S.	Sem., Pittsburgh
1822 Un. Samuel J., Mr.	Nevins
1824 Un. George H.	1759 N. J. Samuel, Mr.
Mundy	1816 N. J. James S., Mr.
1812 Rut. Edward	1825 N. J. —Nevitt
Munger	1832 N. J. George W.
1821 Ham. Manson	Nevius
Munn	1816 N. J. James S., Mr.
1821 Col. William H., Mr.	1829 N. J. William J., Mr.
Murdock	1830 Rut. Elbert S., Mr.
1814 Un. Ellice, Mr., M. D. at Yale, '17	1834 N. J. Henry V. D.
Murphy	1834 N. J. —William, D. D.
1823 Un. —James, Mr.	Newbold
1830 Col. Henry C.	1816 N. J. John S.
1834 Un. James K.	Newby
Murray	1810 N. J. Nathan
1773 N. J. —Daniel, Harv., 1771, Mr.	Newcomb
1788 N. J. John, Mr.	1823 Un. Zacheus T., Mr.
1799 Col. Alexander	Newell
1812 Col. John W. B., Mr.	1810 Rut. Kearney, Mr.
1813 Col. Thomas C., Mr., '13	Newland
1815 N. J. James I.	1814 Un. James
Muzzy	Newton
1803 Col. Frederic	1791 N. J. —John, D. D.
Napton	1826 Un. Calvin, Mr.
1826 N. J. William B., Mr.	1833 Un. Erastus
Nash	Nichol
1799 N. J. Frederick, Mr.	1821 N. J. James
1826 Ham. John C.	Nicholas
Nathan	1821 Un. Robert C., Mr.
1827 Col. Jonathan	Nicholl
Naudain	1793 Col. John, Mr., '97
1806 N. J. ARNOLD, Mr., M.D. Sen. in Cong.	1831 Col. Gideon S.
Naylor	Nicholls
1820 Un. William S.	1825 N. J. Whitefield, Mr., M. D.
Neal	Nichols
1810 Col. Ava, Mr.	1823 Col. Samuel, Mr.
Necker	1825 Col. Walter
1790 N. J. —James, LL. D.	Nicholson
Neely	1792 Col. James
1795 N. J. Reuben, Mr.	1796 Col. Samuel
1822 N. J. Jonathan	1826 N. J. James M.
	Nicklin
	1804 N. J. Philip H., Mr.

Nicoll	Oblenio
1766 Col. Edward, Mr.	1789 Rut. Albert
1774 Col. Henry	O'Blenio
1774 Col. Samuel, M. B.	1813 Col. John
1776 Col. Matthias	Odell
1786 N. J. Abimael Y., Mr.	1754 N. J. Jonathan, Mr.
1812 N. J. John C.	1809 Un. Azariah W.
1829 N. J. Lewis F., Mr.	1811 Col. Jackson
1830 Col. Benjamin	O'Donnell
Niel	1823 Ham. —William, Mr.
1827 Rut. Alexander H., M. D.	Ogam
Nightengale	1827 Rut. —John D., M. D.
1803 Un. Joseph C.	Ogden
Niles	1753 N. J. Lewis, Mr.
1766 N. J. Nathaniel, Mr., and Harv. '72, and at Dart., '91	1756 N. J. Josiah
1769 N. J. Samuel	1758 Col. Isaac
Nims	1758 Col. Josiah
1820 Un. Theodore	1765 N. J. Robert, Mr.
Nisbet	1765 N. J. Jonathan, Mr.
1783 N. J. —Charles, D. D., Pres. Dick.	1770 N. J. John C., Mr., Yale, '82
Nitchie	1772 Col. Nicholas
1801 Col. John	1773 N. J. Aaron, Mr.—Gov. of N. Jersey, LL. D., '16
1813 Rut. John, Mr.	1776 Col. Peter
Noble	1784 N. J. Isaac, Mr.
1763 N. J. Obadiah, Mr., Dart.	1791 Col. Thomas L.
1791 N. J. John, Mr.	1791 Col. Charles
1806 N. J. Patrick	1793 Col. Abraham B.
1823 Un. Charles E.	1793 N. J. Robert, Mr.
Noel	1795 N. J. George, Mr.
1777 N. J. John, Mr.	1796 N. J. Henry W.
Norman	1796 Col. Gouverneur
1825 Un. Edward	1798 Col. William
Norsworthy	1798 N. J. —Uzal, D. D.
1826 Col. John B.	1801 Col. Lewis M.
North	1802 Col. Isaac
1812 Un. William A. S., Mr.	1810 N. J. Matthias, Mr.
Northrup	1812 N. J. Charles H., Mr.
1834 Un. Henry H.	1817 N. J. Benjamin, Tutor, Mr.
Northup	1817 Ham. Isaac E.
1816 Un. Carr	1819 Ham. William
Norton	1819 N. J. Elias B. D., Mr.
1792 Col. John L.	1821 N. J. Thomas A., Mr.
1793 Col. Robert B.	1821 Col. Samuel
1815 Un. —Asahel S., D. D.	1823 Col. George B.
1823 Ham. Herman	1823 Col. John D.
1823 Un. Edward	1823 N. J. Joseph M., Mr.
1823 Ham. Henry P.	1827 N. J. Augustus O. B., Mr.
Nott	1828 Col. John M.
1805 N. J. —Eliphalet, D. D., and LL. D., Br., '28, Pres. Un.	1829 Col. Richard H.
1808 Un. Samuel, Mr.	1829 Col. Samuel
1817 Un. Joel B., Mr., Prof.	1829 Col. Thomas W.
1822 Un. Stephen T., Mr.	1830 Col. Charles H.
1823 Un. Benjamin, Mr.	1832 N. J. Ernst H., Mr.
1823 Un. John, Mr., Tutor	1833 Col. Gouverneur M.
Noxon	Ogilby
1827 Ham. —B. Davis, Mr.	1833 Rut. Frederick
Noyes	Ogilvey
1759 N. J. Ebenezer, Mr.	1793 Col. —William, D. D., Prof. in Aberd.
1759 N. J. Joshua, Mr.	Ogilvie
1759 N. J. Nathaniel, Mr.	1767 Col. —John—at Yale, 1748, and Mr.— D. D. and at Aberd.
1821 Un. James	1774 Col. George
Nugent	1802 Col. William
1801 N. J. —Nicholas, M. D., Edin.	Oglevie
Nuttman	1783 N. J. —George, Mr.
1831 N. J. James G., Mr.	O'Hara
	1804 N. J. William C., Mr.
	1807 N. J. James
	Oliphant
	1809 Un. David, Mr.

		Page
	Oliver	
1772 N. J. —Andrew, Mr., Harv., 1817		1819 Ham. Daniel D.
1815 N. J. Charles		1829 Un. Robert I.
Olmstead		1829 Un. Samuel K.
1814 N. J. Asa		Paige
1819 Un. James M.		1816 Un. —John K., Mr.
1834 Un. Lemuel G.		1816 Un. —Alphonso C., Mr.
Onderdonk		1834 Un. James H.
1771 Col. Benjamin, M. B.		Paine
1805 Col. Henry U., Mr., M. D., 1816, D. D., '27		1805 Un. Ephraim T.
1809 Col. Benjamin T., Mr., 1816, D. D., 1826		1810 Un. Abraham
1827 Col. Henry, Mr., '33		1811 Un. John, Mr.
Oothout		1827 Ham. Thomas E., Mr.
1793 Un. Henry A., Mr.		Painter
1805 Un. Abraham		1822 Un. Joseph
1829 Un. G. Lansing		Palache
1830 Un. Samuel N.		1834 Col. Alexander
Orcutt		Palmer
1827 Rut. —Horatio W., M. D.		1799 Un. Levi H.
Orderson		1800 N. J. Benjamin W., Mr., and D. D. in Univ. S. Carolina
1821 Un. —Thomas H., D. D.		1803 Un. Thomas, Mr.
Orton		Panton
1763 N. J. —Job, D. D.		1774 Col. —George, Mr., Aberd.
1822 Ham. Samuel G.		Pardee
Orvis		1825 Un. Isaac
1821 Ham. Charles, Mr.		Paris
Osborn		1791 Col. Daniel
1754 N. J. <i>Sylvanus</i> , Mr., Yale, '57		1827 Un. Virgil D.
1801 N. J. —John C., Mr.		Parish
1827 Col. Laughton		1829 Un. Stephen
1827 Rut. —Samuel, M. D.		Park
1834 Ham. Hezekiah W.		1824 Un. David N., Mr.
Osborne		1831 Un. Roswell
1763 N. J. Adlai		Parker
1816 Un. Thomas, Mr.		1784 N. J. —John, Mr.
Osgood		1793 Col. James
1809 Col. Walter F., Mr.		1816 N. J. —David, Mr.
1827 N. J. —Samuel, D. D.		1824 Ham. Joel
O'Shannessey		1825 Un. Amasa, J., Mr.
1820 Un. —Michael, Mr.		1830 Un. Joseph W.
Ostrander		Parkhurst
1804 Col. Ezekiel, M. D.		1757 N. J. Samuel, Mr.
Ostrom		Parkinson
1821 Ham. —John H., Mr.		1765 N. J. Henry
O'Sullivan		Parmelee
1831 Col. John L., Mr.		1814 N. J. —James H., Mr., Yale, '03, Tutor
Otey		1820 Ham. Abiel, Mr.
1833 Col. —James H., D. D.		Parmelee
Otis		1762 Col. —Ebenezer, Mr.
1816 Un. Organ G.		Parrot
1834 Un. Theodore		1795 N. J. Joseph
Otto		Parsons
1792 N. J. John C., Mr., and M. D., Phil.		1762 N. J. —Jonathan, Mr., and Yale
1797 N. J. Jacob S.		1818 Un. Enoch T., and at Yale, '19
Outwater		1833 Ham. Lorenzo
1829 Un. Peter		Paterson
Owen		1758 N. J. James
1816 N. J. —John, D. D., and Mr.		1763 N. J. *WILLIAM, LL. D., and Harv.,
1833 N. J. Thomas		and Dart., '05—Gov. of N. J.— Judge of the Supreme Court of
1834 Un. Almond		the U. S.
Packard		1801 N. J. William B., Mr.
1824 Un. Abel		1823 Ham. Sherman
Paddock		1834 Rut. Andrew B.
1827 Un. Jonathan R.		Patrick
		1827 Un. Josiah

Patten	Pennington
1819 Un. Moses	1813 N. J. William, Mr.
1820 N. J. Hugh	1817 N. J. Aaron S.
	1823 N. J. Jabez P., Mr.
Patterson	1825 N. J. Samuel H., Mr., M. D.
1812 Col. Matthew C., Mr., 1819	
1813 N. J. <i>Nicolas</i> , Mr.	Penny
1815 Un. Joseph	1827 Col. Samuel
1821 N. J. Christopher S.	1831 Un. — <i>Joseph</i> , D. D.
1830 Rut. William M.	Peppard
1832 Rut. John S.	1762 N. J. <i>Francis</i>
1832 Rut. Edward	
	Pepper
Paul	1827 N. J. George S.
1803 N. J. Conregys, Mr.	1829 N. J. William, M. D., Univ. Pa.
Paulding	
1824 Col. —James K., Mr., Sec. Navy	Percey
	1806 N. J. Thomas G.
Paulison	
1794 N. J. Paul	Periam
1822 N. J. <i>Christian Z.</i>	1762 N. J. Joseph, Mr., Tutor
1834 N. J. Richard R.	
	Perigo
Payne	1815 Un. Charles
1832 Rut. James B.	Perkins
Pearsee	1770 N. J. <i>Nathan</i> , D. D., Mr., and Yale, '74
1793 Col. Jonathan	1823 N. J. — <i>Henry</i> , Mr.
	1824 Col. Henry, Mr.
Pearson	1826 Ham. J. Newton
1782 N. J. Robert, Mr.	Perlee
1802 N. J. — <i>Eliphalet</i> , Prof. at Harv.—LL. D.	1806 Un. Edmund G.
at Yale, 1803—Prof. in Theol.	1808 Un. Abraham
Sem. And.	
1816 Ham. George A.	Perrine
1824 N. J. John	1797 N. J. <i>Matthew L. R.</i> , Mr., D. D., Alleg.
	—Prof. in Aub. Theol. Sem.
Pease	1808 N. J. <i>Humphrey M.</i> , Mr., Tutor
1828 Ham. <i>Lorenzo W.</i> , Mr.	1833 N. J. — <i>Henry</i> , Mr., M. D.
Peck	Perry
1756 N. J. Joseph	1739 N. J. William
1774 N. J. John, Mr.	1804 Un. <i>Gardner B.</i> , Mr.
1825 Ham. Darius	1826 Un. James H., Mr.
1832 Rut. —Edgar F., M. D.	1826 Un. Philo H.
Peckham	Peshine
1827 Un. Rufus W.	1825 Col. William
Peebles	
1820 Un. Hugh S.	Peters
	1761 Col. — <i>Samuel A.</i> —at Yale, '57, and Mr.
Peek	1793 Col. Valentine H.
1804 Un. Herman, Mr.	1806 N. J. Thomas R., Mr.
	1826 Col. Hewlett R.
Peixotto	1829 Un. Andrew
1816 Col. Daniel L. M., Mr., '23	Pettibone
	1814 Un. Milo D.
Pell	
1770 Col. Philip, Mr.	Peyton
1806 Col. Ferris	1797 N. J. John H., Mr.
	1803 N. J. John
Pells	
1814 Un. John I.	Phelps
	1824 Un. <i>Eliakim</i> , Mr.
Pelton	1820 Un. Francis M. L.
1818 Ham. Asahel	1826 Un. William A., Mr.
	1828 Un. <i>Philo F.</i>
Pemberton	
1765 N. J. Ebenezer, Mr., and Harv., '37,	Philip
and Yale and Dart., '32, Tutor	1819 Col. John, D. D.
—LL. D. at Alleg.	1820 N. J. —John, D. D.
1770 N. J. — <i>Ebenezer</i> , D. D.—Mr. at Harv.	Philips
	1808 Col. John
Pendleton	1826 Col. — <i>William W.</i> , D. D.
1796 N. J. Philip C., Mr.	1831 Un. Philetus
1805 Col. —Edmund H.	
1813 Col. Nathaniel G.	Philipse
1814 Col. James, Mr., 1819	1773 Col. Frederic
1833 N. J. Philip	1773 Col. Nathaniel
1834 N. J. Edmund	
	Phillips
Peneveyre	1774 N. J. John
1825 Col. — <i>Henri L. P. F.</i> , D. D.	1808 N. J. John, Mr., and M. D. Univ. Pa.
Penn	
1784 N. J. James, Mr.	

1808 N. J. Lewis W. R.	1823 Ham. Oliver
1813 Un. William W., Mr., D. D.	1824 N. J.—Jonas, LL. D.
1825 Un. Alexander H.	1830 Un. Obadiah
1831 N. J. Jonathan D., Mr.	1831 Un. John M.
1831 N. J. —Thomas, D. D.	Plotts
Philpot	1830 N. J. John, Mr.
1821 Un. John	Plumer
Phœnix	1809 N. J. Jonathan
1795 Col. Alexander	Pholman
1795 Col. Sydney	1834 Rut. William J.
1795 Col. Thomas	Poinsett
Phyfe	1825 Col.—Joel R., LL. D., Sec. of War
1825 Col. William	Pointell
Pickands	1804 N. J. George, Mr.
1825 N. J. James D., Mr.	Polhemus
Pickering	1794 N. J. Henry, Mr.
1798 N. J.—Timothy, Mr., and LL. D., and	1813 N. J. Henry D., Mr.
at Bro. '99, Harv. '63, Sen. in	1831 Rut. Abraham, Mr.
Cong., Sec. of State and War	Pollock
Picket	1786 N. J. Thomas, Mr.
1811 N. J. George	1787 N. J. George, Mr.
1813 Un. Aaron	1831 N. J. James, Mr.
Pickett	Pomeroy
1815 Rut. —Charles H., M. D.	1753 N. J. Ralph, Mr., Dart.
Pickens	Pond
1790 N. J. Ezekiel, Mr.	1817 Ham. Charles B.
Picton	1821 Ham. —Julius, Mr.
1811 N. J. —Thomas, Mr.	Ponderson
Pierce	1753 Col. —Cyrus, Mr.
1759 N. J. Thomas, Mr.	Pool
1808 N. J. William L., Mr.	1813 Rut. John A., Mr.
1817 N. J. John J., Mr.	1813 Rut. Henry B., Mr.
1822 N. J. James A.	Pope
Pierson	1765 N. J. Edward
1776 N. J. Cyrus, Mr.	Porter
1789 N. J. Isaac, Mr.	1812 N. J. Henry
1791 N. J. Ebenezer, Mr.	1813 Un. James W.
1807 N. J. Charles, Mr.	1814 Un. John L. R.
1816 N. J. Albert, Mr.	1813 Un. Augustus S.
1816 N. J. William, Mr., M. D.	1820 Un. Albert H., Mr.
1823 N. J. George, Mr.	1824 Un. Samuel A.
1823 Un. Joseph	1824 N. J. John C.
1830 Un. George	1826 Ham. Peter B.
1831 N. J. Elihu	1827 Un. George N. N.
Pigeon	1828 Un. William
1775 N. J. John	1828 Un. Charles A., Mr.
Pineckney	1833 Ham. Robert L.
1787 N. J. —CHARLES, LL. D., Gov. of S.	Porteus
Carolina, Sen. in Cong.	1784 N. J. —William, D. D., Glasg.
Pinder	Post
1833 Col. —John H., D. D.	1792 Col. Jotham, Mr.
Pintard	1793 Col. Jotham, M. D.
1776 N. J. John, Mr., LL. D.	1808 Col. Edward
1792 N. J. Lewis S., Mr.	1810 Col. Waldron B.
Pitcairn	1813 Col. George D.
1797 N. J. —Joseph, Mr.	1821 Col. Henry A. V.
Pitcher	1821 Col. Edwin
1827 Un. John H., Mr.	1822 Col. Alfred C.
Pitt	1827 Col. Minturn
1824 N. J. Jesse B., Mr.	1828 Col. Joel B.
Pitts	1831 Un. Albert L.
1829 Un. Samuel	Potter
Platt	1753 N. J. Nathaniel, Mr., and Harv., '58
1764 N. J. David	1813 Un. Alphonso, Mr., Rut., Prof., D. D.
1773 N. J. Richard	in Ken. Coll.
1815 N. J. Isaac W.	1826 Un. Horace, Prof. at Wash.
1815 Ham. Zephaniah, Mr.	Potts
1817 Un. Adam W.	1804 N. J. Richard
	1805 N. J. William

1805 N. J. —Richard, LL. D.	Pryon
1806 N. J. Robert B.	1820 Un. Richards
1825 Un. George M.	Pue
Poulson	
1830 Rut. — <i>Christian J.</i> , Mr.	1822 N. J. Michael, M. D.
Powell	Punderson
1828 Un. James A.	1758 Col. — <i>Ebenezer</i> , Mr., and at Yale—at
Power	Yale, '86
1766 N. J. James, D. D.	1824 Un. <i>Ephraim</i>
Prall	Punnett
1826 Rut. Horatio G., Mr.	1831 Col. John, Mr.
Pratt	Purcell
1813 Un. <i>Silas</i> , Mr.	1785 N. J. — <i>Henry</i> , D. D.
1820 Un. <i>B. Foster</i>	Purdie
1825 Un. <i>Ethan</i>	1790 N. J. John
1826 Un. Hosea B.	Purdon
1827 Rut. —Peter, M. D.	1802 N. J. John, Mr.
1831 Ham. Daniel D.	Purdy
1833 Un. Daniel	1805 Col. Abraham, Mr., 1810
Prendergast	1811 Col. George
1828 Ham. William	Purroy
Prentice	1831 Col. John B., Mr.
1833 Col. —David, Mr.	Purviance
Prescott	1754 N. J. David
1816 N. J. —Samuel J., Mr., and Harv.	Putnam
Pressly	1834 Un. William
1825 N. J. <i>John B.</i>	Pyne
1827 Un. David A.	1823 Col. <i>Smith</i> , Mr., '27
Preston	Quackenboo
1830 Un. Stephen H., Mr.	1800 Col. Nicholas J., Mr.
Prevost	1802 Col. Nicholas I.
1818 N. J. James M.	1803 Col. George
1818 N. J. Samuel S., Mr.	Quackenbush
Price	1806 Col. David
1799 Col. Stephen	1829 Un. Frederick W.
1804 Col. William M.	Quaw
1813 Un. Daniel C., Mr.	1825 Un. <i>James E.</i> , Mr.
1814 N. J. Jonathan, Mr.	Quick
Priest	1833 Rut. Peter J.
1802 Col. Henry	Quilhot
Prime	1830 Un. Joseph
1751 N. J. Benjamin Y., Mr., and Yale, and	Quin
M. D.—Tutor	1833 Col. James M., Mr., and M. D.
1804 N. J. Nathaniel S.	Quincy
1832 Un. Edward D. G.	1796 N. J.—Josiah, Mr., and at Yale—LL. D.
Proal	and Pres. Harv. Coll.
1822 Col. — <i>Alexander P.</i> , Mr.	Radcliff
Proudfit	1783 N. J. Jacob, Mr.
1790 Col. — <i>James</i> , Mr.	1784 N. J. William, Mr.
1792 Col. Alexander	1807 Un. William, Mr.
1793 Un. — <i>Alexander</i> , Mr., D. D., and at	1811 Un. John C.
Mid. 1811, and at Wins., 1812	Rafferty
1811 Un. Andrew, M. D. at Univ. Pa.	1824 Un. — <i>William</i> , D. D.
1818 Un. John W.	Raffles
1821 Un. <i>John A.</i> , Mr., Tutor, Prof. in	1830 Un. — <i>Thomas</i> , D. D.
Union	Ralph
1824 Ham.— <i>Robert</i> , D. D., Prof. in Union	1803 N. J. John, Mr.
1824 Un. James O., Mr.	Ralston
1826 Un. James, Mr.	1804 N. J. William C., Mr.
1829 Un. <i>Alexander</i> , Mr.	1815 N. J. Ashbel G.
1831 Un. David L., Mr.	1822 N. J. Samuel H., Mr., M. D. Univ. Pa.
1831 Un. Edward D.	Ramsay
Provoost	1754 N. J. <i>William</i> , Mr.
1758 Col. <i>Samuel</i> , Mr.	1765 N. J. David, Mr., and M. D., Yale, and
Provost	Phil.
1833 N. J. John, Mr.	1767 N. J. Nathaniel, Mr.
Pruyn	1776 N. J. James, Mr.
1833 Rut. Robert H.	

1783 N. J. —Ephraim, Mr., and Univ. Pa.	1802 N. J. <i>William</i> , Mr., M. D., 1834
1803 N. J. John, Mr.	1806 N. J. <i>George</i> , Mr.
1812 N. J. David	1806 N. J. <i>John H.</i> , Mr.
1814 N. J. James, Mr.	1810 N. J. <i>William T.</i> , Mr.
1830 Un. A. Clark	1820 N. J. <i>Henry M.</i>
Ramsey	1821 N. J. <i>John D.</i>
1821 N. J. <i>William</i>	1822 Col. — <i>John, D. D.</i>
Randall	Reade
1823 Ham. Francis, Mr., Tutor	1758 Col. Joseph
1830 Un. Henry S.	Reading
Randolph	1829 N. J. James N., Mr.
1802 N. J. Stille	Redfield
1807 N. J. William B., Mr.	1816 Un. <i>Sydney</i> , Mr.
1813 N. J. William B., Mr.	1829 Un. <i>Alexander H.</i>
1829 Un. Algernon S.	1831 Col. <i>Richard</i>
Rannells	1833 Ham. <i>Henry S.</i>
1821 N. J. John G.	Redman
1821 N. J. Williams	1763 N. J. — <i>John, Mr., M. D.</i>
Rapaljie	Reed
1830 Rut. William E., Mr.	1748 N. J. <i>Israel</i> , Mr.
1830 Rut. Stephen S., M. D.	1757 N. J. <i>Joseph</i> , Mr.
Rapalye	1769 N. J. <i>Jesse</i>
1822 Un. William E.	1792 N. J. <i>Joseph</i> , Mr.
Rapelje	1797 N. J. <i>Dionycius D.</i>
1774 Col. John	1805 Un. <i>John</i> , Mr., D. D. <i>Columbia</i>
1791 Col. George	1826 Un. <i>Thomas C.</i> , Mr., Tutor and Prof.
Rapelye	1832 Col. <i>Stephen</i> , Mr.
1811 Col. Charles	1832 Rut. <i>Edward</i>
Rathbone	Reese
1800 Col. Thomas	1768 N. J. <i>Thomas</i> , D. D.
1815 Un. Hiram	1772 N. J. <i>Oliver</i>
1821 Un. Edward B.	1794 N. J. <i>Edwin</i> , Mr.
1828 Rut. Samuel, Mr.	Reeve
Rathbun	1754 N. J. James
1832 Un. Henry	1763 N. J. † <i>Tapping</i> , Mr., Tutor, LL. D. and
1833 Un. Stephen G.	Harv. and Dart.
Rattoone	Reid
1787 N. J. <i>Elijah D.</i> , Mr., M. D.	1775 N. J. James, Mr.
1796 Col. <i>William</i>	1819 N. J. Philip, Mr.
Raven	1824 Un. David
1797 N. J. Lawrence L.	1825 Un. <i>William W.</i> , M. D.
Ravenscroft	Reiley
1823 Col. — <i>John S.</i> , D. D.	1833 Rut. <i>William</i>
Rawle	Rembert
1827 N. J. —William, LL. D.	1820 Un. James
Rawson	1829 Un. <i>William P.</i>
1817 Ham. <i>Pelatiah</i>	Remsen
1826 Un. Edmund G., Mr., M. D.	1775 Col. James
1827 Un. Ebenezer G.	1789 Col. John
Ray	1795 Col. Robert
1766 Col. John	1803 Col. William
1773 Col. John, Mr.	1807 Col. Simeon
1808 N. J. James	Rennie
1813 Col. Robert, Mr., 1817	1820 Un. — <i>John, Mr., Glas.</i>
1817 Col. Richard, Mr.	Renwick
Raymond	1807 Col. James, Mr.
1815 Un. <i>Ebenezer</i>	1809 Col. Robert
1816 Col. Samuel G., Mr.	1829 Col. James, Mr. and LL. D.
1826 Un. Henry, Mr.	1833 Col. William R.
1831 Un. <i>Albert</i>	Reynolds
1832 Un. John H.	1759 N. J. Thomas
Read	1808 Un. Mark T., Mr.
1772 N. J. — <i>Thomas</i> , Mr., Phil., and D. D.	1832 Un. Orin
1796	Rexford
1776 N. J. Archibald, Mr.	1819 Ham. — <i>Lyman S.</i> , Mr., Yale
1787 N. J. John, Mr.	1830 Un. Benjamin
1796 N. J. Joseph, Mr.	Rhea
1798 N. J. George W., Mr.	1776 N. J. Aaron
	1780 N. J. John, Mr.

1791 N. J. Ebenezer	Roat
1809 N. J. Nicholas G. R., Mr.	1793 N. J. William
Rhind	Robbins
1827 Col. Charles	1816 Un. Samuel H.
Rhindlander	1829 Rut. John V.
1798 Col. William, Mr., 1804	Robert
1804 Col. Philip	1762 Col. Daniel
1808 Col. William	Roberts
1811 Col. John	1829 N. J. Stokes L., Mr.
1815 Col. Frederic	Robertson
1834 Col. Philip	1795 N. J. Isaac
Rice	1812 Col. Jacob
1761 N. J. David	1813 Col. Alexander H., Mr.
1819 N. J. —John H., D. D., Prof. Un. Theol.	1818 Col. Jacob A., Mr.
1832 N. J. —Benjamin H., D. D.	1823 Col. Andrew K.
Richards	1823 Col. Noel, Mr.
1801 N. J. —James, Mr., and at Yale, and D. D.	1824 Col. Alexander, Mr.
Un. and Yale, Prof. Theol. Sem.	1825 Col. Anthony L.
Auburn	1830 Un. Archibald
1815 N. J. Benjamin W., Mr.	1831 Un. Samuel
1823 N. J. Henry S., Mr.	1832 Rut. —Alexander, M. D.
1823 Un. Joseph W., Mr.	Robinson
1824 N. J. William A.	1773 Col. Beverley
1832 N. J. Thomas H.	1815 Un. George M.
1833 N. J. Samuel P.	1816 Ham. Edward, Mr., Tutor, D. D. Dart.
1834 N. J. Elias J.	1821 Ham. Phineas, Mr.
Richardson	1822 N. J. Manuel E., Mr., M. D. Univ. Pa.
1822 N. J. George R., Mr.	1826 Col. Beverley
1825 Ham. Preston, Mr.	1832 Un. Hamilton W.
1834 Un. Henry	1834 Ham. Ebenezer W.
Richie	Robison
1827 Rut. John, D. D.	1790 N. J. —John, Prof. Edin., LL. D.
Richmond	1805 Un. Benjamin
1815 Rut. Frederick	1830 Un. Humphrey
1819 N. J. —Frederick, Mr., M. D. N. York	Rockwell
1822 N. J. George, Mr.	1829 Un. William S.
1832 Col. Thomas A., Mr.	Rockwood
Riddle	1833 Un. William E.
1779 N. J. James, Mr., Tutor	Rodgers
1783 N. J. Joseph, Mr.	1760 N. J. —John, Mr., and Phil., and D. D.
1821 Un. John S.	Edin.
Ridgley	1775 N. J. John R. B., Mr. and M. D. Edin.,
1818 N. J. Edward D.	and Prof. in N. Y.
Ridgway	1804 Un. Daniel
1826 N. J. John J., Mr.	1811 N. J. John K., Mr., M. D. at N. Y.
Rieutord	1815 N. J. Ravaud K., Mr.
1792 Rut. —John B., M. B.	1825 N. J. Alexander R., Mr.
1792 Rut. —Francis, M. B.	Rodney
Riggin	1816 N. J. John, Mr.
1830 Rut. James F.	1820 N. J. George B.
Riggs	Roe
1795 N. J. Elias, Mr., Tutor	1756 N. J. Azel, Mr., D. D. Yale, 1806
1823 Un. Edward S.	Roebuck
1823 Ham. Thomas	1772 Col. Peter, Mr.
Riker	Rogers
1799 Col. Samuel	1786 N. J. —William, Mr., and Bro. and Yale,
1826 Col. Daniel P.	D. D. and Prof. Univ. Pa.
Ringgold	1799 N. J. James, Mr.
1824 N. J. Richard W., Mr.	1803 Col. Henry F.
Ripley	1804 Col. Samuel
1802 N. J. —Hezekiah, Yale '63—D. D.	1806 N. J. Molton C.
Rittenhouse	1807 Col. George P.
1772 N. J. —David, Mr., LL. D. 1788	1812 Col. John S.
Ritter	1817 Col. Edward N., Mr.
1827 Rut. —Washington, M. D.	1817 Col. Samuel D.
Ritzema	1818 Un. Charles
1758 Col. Rudolph	1818 N. J. —Stephen M., Bro. 1818
	1819 N. J. Henry W.
	1819 Col. George J.
	1820 Col. Archibald G.

1827 Col. Henry	1821 N. J. William S.
1827 N. J. David J., Mr., M. D. Univ. Pa.	1825 N. J. Thomas
1827 Rut. David	1825 N. J. William I., Mr.
1829 Un. Charles	
1830 Rut. Edward T., Mr.	
	Rounds
	1829 Un. Nelson
Roland	Rouse
1830 Un. William B.	1813 Un. Peter P., Mr.
Romaine	Rowan
1806 Col. Samuel B.	1804 Un. Stephen N., Mr.—D. D. Col. '22
Romayne	Rowe
1792 Rut. —Nicholas, M. D.	1834 Ham. Elihu
Romeyn	Rowley
1765 N. J. Theodoric D., D. D. Rut., Prof.	1823 Un. John, Mr.
1765 N. J. —Thomas, Mr.	1829 Un. Charles N.
1795 Col. John B.	1834 Un. Erastus
1797 Un. —John B., Mr., D. D., and at N. J.	Roy
1811 Rut. —James V. C., Mr.	1818 N. J. William H.
1811 Rut. —Jeremiah	Royce
1816 Col. James	1813 Un. Samuel, Mr.
1822 Un. Theodore F. H., Mr.	Ruan
1831 Rut. —James, Mr., Col.	1790 N. J. John, Mr., M. D.
1833 Rut. —Theodore T., Mr.	1792 N. J. James, Mr.
Roof	Rudd
1831 Un. Garrit L., Mr.	1823 Ham. George R., Mr.
1832 Ham. Adam L.	Rue
	1776 N. J. Joseph, Mr.
Roorback	Ruffin
1806 Col. Frederic	1805 N. J. Thomas C.
Roosevelt	Ruger
1780 N. J. James, Mr.	1816 Un. John
1791 N. J. James C., Mr.	1824 Un. William
1808 N. J. Isaac, M. D., New York	1830 Un. Thomas J., Mr.
1815 Col. James I.	Ruggles
1819 Col. James H., Mr.	1821 Un. Philo P.
1826 Col. William H.	1832 Col. Henry J.
Root	Rumsey
1756 N. J. —Jesse, Mr., Yale '66, and LL. D.	1819 Col. James S.
1816 Ham. Ephriam	Rundle
1823 Un. —Erastus, Mr.—at Dart. '93	1823 Un. Henry A., Mr.
1827 Un. Lewis C.	Rush
1833 Ham. Oren, Mr.	1760 N. J. Benjamin, Mr., and M. D., Edin., and Pa.—Prof. Univ. Pa., LL.D. at Yale
Roots	1765 N. J. Jacob, Mr., LL. D. [Treas.
1754 N. J. Beniah, Mr., Dart. '84	1797 N. J. Richard, Mr., LL. D., Sec'y of
1801 N. J. Thomas R., Mr.	1805 N. J. James, Mr., and M. D., Univ. Pa.
Rosbrough	1829 N. J. Benjamin, Mr.
1761 N. J. John	1831 N. J. James M., Mr.
Rose	Russ
1816 N. J. William	1825 Un. John, Mr.
1819 Un. John N.	Russel
1821 Un. Henry	1770 N. J. Caleb
1826 Ham. Charles A.	1792 N. J. Robert
Roseboom	1817 Un. Samuel S., Mr.
1818 Un. Henry M.	1823 Un. Rensselaer W.
Rosekrantz	1825 N. J. —Joshua T.
1791 Rut. Elijah, Mr.	Russell
1826 Un. Enoch H.	1780 N. J. Alexander, Mr.
1830 Rut. —John, M. D.	1814 Col. Theophilus
Ross	1832 Un. Cornelius L.
1751 N. J. —Robert, Mr., and Yale '54	Ruston
1771 N. J. Joseph	1762 N. J. John, M. D., Edin.
1792 N. J. William	Rutgers
1792 N. J. James C.	1766 Col. Henry
1795 Col. William	1819 N. J. Antonio
1795 Col. William M., M. D.	1827 Rut. —Anthony, Mr.
1804 Col. David, Mr.	Rutherford
1808 Col. Henry	1810 N. J. John, Mr.
1809 N. J. Clymer, Mr.	
1815 N. J. George	
1818 N. J. —James, Mr., and Prof. in Dick.	
1819 N. J. James, Mr.	
1820 N. J. Alison	

1829 Rut. John, Mr.
 1831 Rut. Walter, Mr.
 Rutherford
 1776 N. J. JOHN, Mr., Sen. in Cong.
 1806 N. J. Robert W.
 Ryan
 1831 Col. —James, Mr.
 Ryers
 1792 N. J. John P., Mr.
 Ryerson
 1809 N. J. Thomas C., Mr.
 1830 N. J. Martin J.
 1833 N. J. Martin
 Sackett
 1818 Col. Clarence
 1823 Col. Grenville
 Salmons
 1812 N. J. —Dirck, M. D., N. York, Mr.
 Salter
 1809 N. J. Thomas B., Mr.
 1832 Rut. Thomas G.
 Saltonstall
 1796 Col. Winthrop, M. D.
 1812 Un. Gurdon
 Sampson
 1819 Un. Ahimaaz B.
 Sanders
 1822 Un. John
 Sandford
 1824 Un. Lewis H., Mr.
 1831 Un. Lyman
 Sands
 1795 Col. Henry, Mr.
 1798 Col. Lewis
 1802 Un. John S.
 1815 Col. Robert C., Mr.
 1825 Col. Ferdinand
 1827 Col. Robert M.
 1827 Col. Edwin
 Sanford
 1820 Un. Joseph, Mr.
 1821 Un. Mitchell, Mr.
 1824 Un. Edward, Mr.
 1830 Un. Charles
 Sanger
 1813 Ham. Henry K.
 Saunders
 1814 N. J. Stephen, Mr., Tutor
 Savage
 1799 Un. ||John, LL. D., at Col., 1823
 1805 N. J. Benjamin
 1822 Un. John A., Mr.
 1831 Un. James
 1833 Un. Edward F.
 Sawyer
 1823 Ham. Leicester A., Mr.
 1832 Un. Sidney
 Saxton
 1825 Ham. Luther
 Sayers
 1792 N. J. John J., Mr.
 Sayre
 1757 N. J. Stephen, Mr., and Harv., '66
 1808 N. J. Evi A.
 1808 Col. Gilbert H.
 1824 Ham. William S.
 Sayres
 1774 Col. —Jacob, Mr.
 1814 Un. —Gilbert, Mr.

Schaeffer
 1818 N. J. —Frederic C., Mr.
 1824 Un. Samuel
 Schell
 1830 Un. Augustus
 Schenck
 1767 N. J. William
 1771 Rut. Abraham
 1771 Rut. Henry
 1771 Rut. —John
 1801 Col. Henry
 1805 N. J. William C., Mr.
 1827 Rut. —Henry, M. D.
 1828 Rut. Garret C., Mr.
 1832 N. J. Elias S., Mr.
 Schermerhorn
 1793 Col. John S.
 1797 Un. Cornelius D.
 1806 Col. Cornelius
 1809 Un. John F., Mr.
 1810 Un. Abraham M., Mr.
 1824 Un. James M., Mr.
 1824 Col. Daniel C.
 1825 Col. John I.
 1827 Col. John
 1829 Col. Peter A.
 1833 Col. Bruce
 Schieffelin
 1801 Col. Henry H.
 1819 Col. Richard L., Mr.
 Schley
 1821 N. J. William, Mr.
 Schmucker
 1832 Rut. —Samuel S., D. D.
 Schoonmaker
 1799 Col. Jacob, Mr.
 1805 Un. Zachariah
 1829 Rut. Richard L., Mr.
 Schroeder
 1819 N. J. John F., Mr., and Yale, and D.D.
 at Wash., Ct.
 Schureman
 1801 N. J. —John, Mr., D. D., Col.
 1771 Rut. James
 1795 Rut. John, Mr., N. J., D. D., Col., '16
 Schuyler
 1765 Col. Arent
 1806 Col. Philip
 1816 Un. Cornelius
 1816 Un. Stephen
 1834 Un. Montgomery
 Scofield
 1803 Col. Samuel, M. D.
 1830 Un. Alanson
 1832 Un. Abishai
 Scoon
 1814 Un. Robert
 Scott
 1775 N. J. Archibald, Mr.
 1795 N. J. Joseph W., Mr.
 1796 N. J. —George, Mr., and Phil.
 1798 Col. —William M.
 1805 N. J. Gustavus H.
 1805 N. J. John M., Mr.
 1814 N. J. —Winfield, Mr.
 1816 N. J. Robert
 1820 Un. John
 1824 Ham. Samuel
 1825 Un. John

1826 Un.	Charles	Selden
1828 Rut.	Joseph G., Mr.	1815 Un. Dudley, Mr.
1831 Un.	George G.	1816 Semple
1834 N. J.	Mather	1776 N. J. <i>Nathaniel W.</i> , Mr.
	Scovell	1828 Seney
1811 Un.	Harris	1828 Col. <i>Robert</i> , Mr.
	Scovil	1829 Servoss
1761 Col.	— <i>James</i> ,—at Yale, '57, and Mr.	1812 Un. James
	Scram	1823 Sessions
1831 Un.	William H., Mr.	1821 Ham. <i>Horace</i>
	Scribner	1826 Ham.— <i>John</i> , Mr., at Dart.
1833 Un.	John M.	1827 Seward
	Scudder	1820 Un. † <i>William H.</i> , Gov. of N. York
1751 N. J.	— <i>Nathaniel</i> , Mr.	1833 Ham. Thomas W.
1775 N. J.	James A., Mr.	1828 Sexton
1778 N. J.	Joseph, Mr.	1818 Un. Noah E.
1809 N. J.	Philip J., Mr.	1829 Seymour
1811 N. J.	<i>John</i> , Mr., and M. D., N. York	1821 N. J. William
1821 N. J.	William W.	1824 Un. <i>Ebenezer</i> , Mr.
1822 N. J.	Joseph	1826 Col. Daniel
1830 N. J.	John B., Mr.	1830 Shafer
1831 N. J.	Samuel E.	1800 N. J. <i>Joseph L.</i> , Mr.
1833 N. J.	John W.	1828 Shaler
	Seabrook	1809 Un. Charles
1812 N. J.	Benjamin W.	1828 N. J. —William
1823 N. J.	Ephraim M.	1829 Shannon
	Seabury	1776 N. J. <i>Samuel</i>
1761 Col.	— <i>Samuel</i> —at Yale, '48, and Mr.—	1828 Sharp
	D. D. at Oxford	1822 N. J. Thompson, M. D.
1815 Un.	Paridon G., Mr.	1828 Shaw
1823 Col.	— <i>Samuel</i> , Mr.	1784 N. J. Leonard D., Mr.
	Seaman	1816 Un. <i>Henry M.</i>
1774 Col.	Benjamin	1821 Un. — <i>Joseph</i> , LL. D.
1795 Col.	Benjamin	1829 Shea
1802 Col.	Billip	1831 Col. — <i>James</i> , Mr.
1804 Col.	Robert	1826 Sheldon
1805 Col.	Edward	1826 Ham. Alexander
1827 Rut.	— <i>William</i> , M. D.	1826 Ham.— <i>Alexander</i> , Mr., Yale
	Sergeant	1827 Ham. Samuel W.
1762 N. J.	Jonathan D., Mr., and Phil.	1828 Shelton
1795 N. J.	<i>John</i> , Mr., LL. D., Un., '22	1825 Col. — <i>William</i> , Mr.
1798 N. J.	Henry, Mr.	1834 N. J. Frederick W.
1798 N. J.	Thomas, Mr.	1829 Shepard
1804 N. J.	Elihu S., Mr.	1833 Un. Edward
	Searl	1829 Shepherd
1830 Un.	Gideon	1806 N. J. Abraham
	Searle	1824 Un. Henry
1771 Col.	John, Mr.	1824 Un. George
1821 N. J.	<i>Moses C.</i> , Mr.	1829 Sherburne
1821 Un.	<i>Jeremiah</i> , Mr.	1759 N. J. Henry, Mr.
	Sears	1821 Ham. <i>John</i>
1798 Un.	Reuben	1824 Ham. William
1818 Un.	William S.	1829 Sherman
1820 Un.	<i>James C.</i> , Mr.	1753 N. J. <i>Nathaniel</i> , Mr.
1826 Ham.	Charles C.	1754 N. J. <i>Josiah</i> , Dart. and Yale, Mr.
1834 Un.	Edmund H.	1803 Col. Alpheus
	Sebring	1820 Un. Isaac
1768 N. J.	Michael, M. D., N. York	1829 Sherrerd
	Sedgwick	1812 N. J. John M., Mr.
1799 N. J.	— <i>Theodore</i> , LL. D., and Yale,	1829 Sherwood
	'65, and Harv. '10	1755 N. J. — <i>Samuel</i> , Mr., Yale, '49, Tutor
1829 Col.	Theodore	1817 Un. <i>Adiel</i> , Mr.
1831 Un.	Philo C.	1819 Ham.— <i>John P.</i> , Mr., Wms., '07
1834 Ham.	Charles B.	1834 N. J. Jonathan H.
	Seely	1834 Col. — <i>William</i> , Mr.
1809 N. J.	Charles	
1828 Un.	Amos W.	
	Seeney	
1815 Col.	Robert, Mr.	

Shipley	Skelton
1834 N. J. Nicolas H.	1800 N. J. Enion W., Mr.
Shippen	1825 N. J. Walter M.
1753 N. J. Joseph, Mr.	Skinker
1754 N. J. William, Mr., and M. D., Edin.,	1825 Un. Thomas
Prof. Col. Phil.	Skinner
1758 N. J. John, Mr., and M. D.	1793 N. J. Abraham
1788 N. J. —Thomas L., Mr.	1809 N. J. Thomas H., Mr., and D. D.,
Shippey	Wms.—Prof. Theol. Sem. Andover, and Theo. Sem. N. York
1796 Col. Josiah	1809 N. J. William
Shook	1823 Ham. Calvin
1824 Un. George	1829 N. J. Robert
1832 Un. Nelson	1831 N. J. Charles
Shrady	Skipwith
1821 Col. George	1811 N. J. Humbertson
Shreve	Skrine
1773 Col. Thomas	1833 Un. Virgil
Shufeldt	Slack
1813 Un. George I.	1803 N. J. Elijah, Mr., Pres., Cincinnati Coll.
Shults	1821 Col. John C.
1813 Un. James I.	Slater
Shumway	1831 Un. Nelson, Mr.
1830 Un. Columbus	Slawson
Shute	1803 Un. —William, Mr.
1824 N. J. Theodore	Slemens
Sibley	1760 N. J. John, Mr.
1834 N. J. Charles S.	Slemons
Sickels	1794 N. J. John B., Mr.
1804 Col. John I., Mr.	Slidell
1832 Rut. Jacob, D. D.	1810 Col. John
Sickles	Slingerland
1797 Un. —James, Mr.	1830 Un. —Elbert, Mr.
1819 Un. Nicholas O.	Sloan
Sidell	1761 N. J. Samuel
1812 Col. John A.	1792 N. J. William B., Mr.
Sill	1792 N. J. John
1825 Ham. William E.	1805 N. J. James
Silliman	1807 N. J. William
1811 Un. Ebenezer H., Mr., Tutor	1816 N. J. William H., Mr.
Sim	1830 N. J. John H.
1768 N. J. —Hugh	1830 N. J. William B., Mr.
Simms	Slosson
1801 N. J. William D.	1817 Un. Nathaniel H.
1806 N. J. John D.	1823 N. J. John, Mr.
Simonson	1828 Col. Barzillai
1792 Rut. John	Slover
1806 N. J. —John, Mr.	1826 Col. Abraham A.
Simpson	Small
1763 N. J. John, Mr.	1824 N. J. John
1784 N. J. —Alexander, D. D.	1833 Un. Edward
1794 N. J. John N., Mr.	Smalley
1803 N. J. Josiah, Mr.	1786 N. J. Henry
1823 Rut. Theodore, Mr.	1800 N. J. —John, D. D.
1833 N. J. Josiah, Mr., M. D., Univ. Pa.	Smally
Sims	1815 Rut. Samuel R.
1809 N. J. John G.	Smaltz
1823 Un. Alexander D.	1818 Rut. John H.
Simson	Smedberg
1800 Col. Samson	1833 Col. John G.
Sizer	Smith
1834 Ham. Thomas J.	1754 N. J. Thomas, Mr.
Skeene	1755 N. J. Isaac, Mr., Tutor
1772 Col. Andrew	1756 N. J. Galfried, Mr.
Skellie	1757 N. J. James, M. D.
1834 Un. John	1757 N. J. David, Mr.
	1758 N. J. Gasper, Mr.

1758 N. J.	<i>Thomas, Mr.</i>	1823 N. J.	<i>Augustine J.</i>
1760 N. J.	<i>Jonathan B., Mr.</i>	1823 N. J.	<i>Joseph W.</i>
1760 N. J.	<i>Robert, D. D.</i>	1824 N. J.	<i>Levi B., Mr.</i>
1762 N. J.	<i>Hezekiah, Mr., and Yale and Bro., and D. D., Bro.</i>	1824 N. J.	<i>Israel T., Mr., M. D., Univ. Pa.</i>
1764 N. J.	<i>Joseph, Mr.</i>	1824 N. J.	<i>Samuel S., Mr., Prof. in Mil. Acad. at West Point</i>
1766 N. J.	<i>Samuel, Mr.</i>	1824 Un.	<i>Sidney</i>
1766 N. J.	<i>William, Mr.</i>	1825 Un.	<i>Marcus, Mr., and at Mid.</i>
1763 N. J.	<i>Thomas, Mr.</i>	1825 Ham.	<i>Augustus W., Mr., Prof. in Wes. Univ.</i>
1769 N. J.	<i>Samuel S., Mr., and Harv., Tutor, Prof., D. D. Yale, and LL. D. at Harv., Pres.</i>	1825 Ham.	<i>Isaac</i>
1770 N. J.	<i>Isaac, Mr., Dart. '85</i>	1825 Col.	<i>John F.</i>
1770 N. J.	<i>John</i>	1825 Col.	<i>Wassel S.</i>
1770 N. J.	<i>George</i>	1825 N. J.	<i>John V., Mr., M. D., Univ. Pa.</i>
1773 N. J.	<i>William, Mr.</i>	1826 Ham.	<i>Austin</i>
1773 N. J.	<i>Belcher P.</i>	1828 Rut.	<i>Charles G., Mr.</i>
1773 N. J.	<i>John B., D. D. at Hamp. Sydney, and Pres. Un.</i>	1829 Un.	<i>Vinal</i>
1774 N. J.	<i>William S., Mr.</i>	1829 N. J.	<i>Jonathan B. H.</i>
1780 Rut.	<i>†*Jeremiah, LL. D. Dart. 1804, and Harv. 1807, Gov. N. H.</i>	1829 N. J.	<i>Samuel S.</i>
1781 N. J.	<i>Robert, Mr.</i>	1830 Un.	<i>I. Weightman</i>
1785 N. J.	<i>—Richard</i>	1830 Ham.	<i>—David, D. D., Yale, 1795</i>
1786 N. J.	<i>Charles, Mr.</i>	1832 Un.	<i>Jesse C.</i>
1786 Col.	<i>Samuel, Mr.</i>	1832 Rut.	<i>G. Singleton</i>
1787 N. J.	<i>Daniel, Mr.</i>	1832 Un.	<i>Orsamus H., Mr.</i>
1787 N. J.	<i>John R.</i>	1833 N. J.	<i>Jotham, Mr.</i>
1788 N. J.	<i>Timothy T., Mr.</i>	1834 N. J.	<i>George R.</i>
1789 N. J.	<i>William S.</i>	1834 Ham.	<i>John F.</i>
1789 N. J.	<i>John, Mr.</i>	1834 Ham.	<i>—Erasmus D.</i>
1791 Rut.	<i>—Charles, M. D., Mr. N. J.</i>	1834 Un.	<i>Adam Y.</i>
1792 Rut.	<i>—Charles, M. B.</i>	1834 Un.	<i>Claiborne W.</i>
1792 Col.	<i>Samuel</i>	1834 Rut.	<i>Isaac</i>
1793 Col.	<i>Gilbert</i>	1834 Rut.	<i>Alexander H. Smock</i>
1793 Col.	<i>Thomas R.</i>	1833 Rut.	<i>Benjamin D. Snyth</i>
1795 N. J.	<i>Edward D., Mr., and M. D. Phil.</i>	1831 N. J.	<i>George W., Mr. Smythe</i>
1795 N. J.	<i>John W., Mr.</i>	1833 Un.	<i>George B. Snodgrass</i>
1796 N. J.	<i>—William, LL. D.</i>	1784 N. J.	<i>John, D. D.</i>
1797 N. J.	<i>—Samuel H., Mr., Phil.</i>	1822 N. J.	<i>—William D., Mr., and D. D. Col. Snowden</i>
1797 Un.	<i>—Robert, Mr.</i>	1776 N. J.	<i>Benjamin P.</i>
1797 Un.	<i>—Samuel, Mr.</i>	1783 N. J.	<i>Gilbert T., Mr., Tutor</i>
1798 Un.	<i>John N.</i>	1786 N. J.	<i>Samuel F., Mr.</i>
1798 Col.	<i>—Andrew, Mr.</i>	1787 N. J.	<i>Nathaniel R., Mr.</i>
1798 N. J.	<i>Walter T.</i>	1789 N. J.	<i>Charles, Mr., Tutor</i>
1800 N. J.	<i>Robert E., Mr.</i>	1813 Ham.	<i>Ebenezer H., Mr. Souls</i>
1801 N. J.	<i>John R. C.</i>	1829 Un.	<i>William Southard</i>
1804 Col.	<i>Thomas D.</i>	1804 N. J.	<i>†SAMUEL L., Mr., LL. D., Univ. Pa.—Gov. of N. J., and Sec. of Navy, Sen. in Cong.</i>
1804 N. J.	<i>Ephraim F. R., Mr., M. D. Univ. Pa.</i>	1828 N. J.	<i>Daniel D., Mr. Southworth</i>
1805 Col.	<i>John</i>	1831 Ham.	<i>Tertius D., Mr. Sowers</i>
1805 N. J.	<i>George A. Z.</i>	1821 N. J.	<i>Alfred A., Mr., Tutor Spalding</i>
1805 N. J.	<i>Isaac A., Mr.</i>	1824 Ham.	<i>George, Mr. Sparks</i>
1806 Col.	<i>John</i>	1822 Un.	<i>—Edward, Mr., Prof. St. Johns' Coll. Spaulding</i>
1807 N. J.	<i>Thomas L., Mr.</i>	1833 Un.	<i>Joshua B. Speece</i>
1808 N. J.	<i>—John, Dick. Coll., Mr., Tutor</i>	1820 N. J.	<i>—Conrad, D. D. Speer</i>
1813 Col.	<i>Hugh, Mr.</i>	1827 N. J.	<i>James, Mr.</i>
1814 Un.	<i>Bryant</i>	1830 Rut.	<i>Henry V.</i>
1815 Ham.	<i>—William M., Mr., Yale</i>		
1815 Un.	<i>Archibald</i>		
1815 N. J.	<i>Persitor F., Mr.</i>		
1816 Col.	<i>John M., Mr.</i>		
1816 Un.	<i>—Reuben, Mr.</i>		
1818 N. J.	<i>George W., Mr.</i>		
1818 Un.	<i>George W. L.</i>		
1818 Ham.	<i>Gerrit, Mr.</i>		
1819 Un.	<i>Waters, Mr.</i>		
1819 N. J.	<i>James M., Yale, 1819</i>		
1820 Un.	<i>Edward</i>		
1821 Un.	<i>—Richard</i>		
1821 N. J.	<i>George A.</i>		
1822 N. J.	<i>Edward D., Mr.</i>		
1822 Un.	<i>Carlos</i>		
1822 N. J.	<i>William F.</i>		
1822 Ham.	<i>Uriah P.</i>		
1823 Col.	<i>Charles</i>		

Spees	Staples
1833 Un. Shubael S.	1765 N. J. <i>John</i>
Spencer	1793 N. J. <i>John</i>
1759 N. J. Samuel, LL. D.	Stark
1784 N. J. John, Mr.	1823 N. J. — <i>James</i> , D. D.
1784 N. J. —Samuel, LL. D.	Starkweather
1806 Un. John C., Mr.	1820 Un. George A.
1813 Un. Ambrose	Staughton
1813 Un. John B.	1801 N. J. — <i>William</i> , D. D., Pres of Columb.
1819 Ham. Hamilton, Mr.	1821 N. J. James M., Mr., M. D., Univ. Pa.
1822 Un. Ichabod S., Mr.	Stearns
1823 Un. Lucian	1821 Un. John
1823 Col. — Ambrose, LL. D.	Stebbins
1827 Ham. —Joshua A., Mr.	1820 Un. George
1832 N. J. Samuel, Mr.	1822 Un. Cyrus M., Mr.
1833 Col. Robert	Steddiford
1834 Ham. J. Hamilton	1786 Col. Peter, Mr.
Spier	1816 Rut. Peter
1832 Un. Gilbert McM.	Steel
Spooner	1824 Un. Joseph, Mr.
1826 Un. Albert	Steele
Sprague	1793 N. J. James T., Mr.
1828 Col. — <i>William B.</i> , D. D.—Yale, '15	1814 N. J. Robert, Mr.
Spraker	1826 Un. — <i>John B.</i> , Mr.
1822 Un. David, Mr.	1830 Col. William
Sprigg	Steer
1806 N. J. †Samuel, Mr., Gov. Md.	1816 Col. Samuel S.
1834 N. J. Osborn	Stelle
Spring	1766 N. J. Benjamin
1766 N. J. <i>Alpheus</i> , Mr., Dart., 1700	Stephenson
1771 N. J. Samuel, Mr., and Dart., '89, and	1789 Rut. James
D. D. at Yale, and at Wms., '07	Sturnburgh
1819 Ham. — <i>Gardiner</i> , D. D., Yale, '05	1828 Un. James
Springer	Stevens
1775 N. J. John, Mr., Tutor	1768 Col. John, Mr.
Sproat	1774 Col. Edward
1730 N. J. James, D. D., and Phil.	1803 Col. John
1830 N. J. Harris L.	1805 N. J. —Samuel, Yale, 1805
1833 N. J. Spencer S.	1807 N. J. —Daniel, Jeff. Coll.
1833 N. J. William, M. D. Univ. Pa.	1808 Col. James
Sprott	1810 Col. Francis
1775 N. J. Thomas	1810 Col. Richard
Squire	1822 Col. John L.
1734 N. J. Zadock	1827 Un. Ambrose
Staats	Stevenson
1813 Un. John B.	1765 N. J. Henry
Stagg	1789 Rut. James
1771 Rut. John	1811 Rut. James
1821 Col. Peter	1811 Col. John B., Mr. 1816
1821 Col. Charles E.	1815 Un. Matthew
Staley	1825 Un. James M., Mr.
1818 Col. William, Mr.	1827 Rut. —William, M. D.
Stanford	1833 Un. Paul E.
1829 Un. — <i>John</i> , D. D.	1834 Rut. — <i>James</i> , D. D.
Stanley	Steward
1803 N. J. Jacob G., Mr.	1832 N. J. John, Mr.
1805 N. J. Wright G., Mr.	1834 N. J. D. Jackson
1809 N. J. Thomas T.	Stewart
Stansbury	1770 N. J. Robert, Mr.
1799 Col. Arthur	1786 N. J. Samuel R., Mr.
1825 Ham. George A.	1793 N. J. Alexander, Mr.
1825 Ham. Samuel	1804 Col. Charles
1827 Ham. Robert M.	1815 N. J. Charles S., Mr.
1830 Un. James M.	1819 Un. David
Stanton	1820 N. J. —Charles, Mr.
1811 Un. Benjamin R., Mr.	1830 Un. Duncan L., Mr., Prof. Wash.
	1831 Un. William P.
	1833 Un. Daniel
	1833 N. J. —George H., Mr.

Stickney	Stringham
1834 Ham. Washington	1793 Col. James, Mr., 1797
Stiles	1794 Col. John
1784 N. J. — <i>Ezra</i> , D. D., and <i>Edin.</i> and <i>Dart.</i> , LL. D.—Pres. Yale	Strong
1833 Un. Orson	1801 N. J. — <i>Nathan</i> , D. D.—at Yale 1769, Tutor
Stilwell	1804 N. J. — <i>George W.</i> , Mr. 1806, and at Yale 1803
1832 Col. John E.	1807 N. J. — <i>Joseph</i> , D. D.—at Yale 1784
Stimpson	1810 Col. Pascal N.
1834 Rut. Edward P.	1812 Un. Jedidiah
St. John	1815 N. J. Stephen H.
1827 Rut. Eliphalet, M. D.	1815 Ham.— <i>Theodore</i> , Mr., Tutor, Prof., and also at Rut.—at Yale 1812
1828 Col. Samuel S., Mr., 1834	1816 Col. Thomas M., Mr., '20
Stocker	1818 N. J. — <i>Pascal N.</i> , Mr., and Col.
1804 N. J. John C., Mr.	1819 Un. Schuyler
Stockholm	1820 Ham.— <i>Salmon</i> , Mr., Tutor Wms.
1807 Col. Theodoric B.	1821 Un. Henry K.
Stockton	1825 Col. Oliver S.
1743 N. J. [†] <i>RICHARD</i> , Mr., Sen. in Cong.	1831 Un. Finley
1767 N. J. Samuel W., Mr.	1833 Un. Cyrus
1773 N. J. — <i>Philip</i> , Mr. [Rut.	Stroud
1779 N. J. [†] <i>Richard</i> , Mr., LL. D. Union and	1817 N. J. George M., Mr.
1780 N. J. Ebenezer, Mr.	Stryker
1787 N. J. Lucius H., Mr.	1793 Rut. Henry
1804 N. J. John C., Mr.	1804 N. J. Daniel P.
1810 N. J. Richard, Mr.	1804 Col. — <i>Peter</i> , Mr.
1816 Un. — <i>Richard</i> , LL. D.	1809 Col. James, Mr. 1813
1818 Ham.— <i>Benjamin B.</i> , Mr., Mid.	1832 N. J. John, Mr.
1820 N. J. — <i>Robert F.</i> , Mr.	1833 Rut. J. Polhemus
Stoddard	Stuart
1767 N. J. Josiah, Mr.	1773 Col. John, Mr.
Stoddert	1808 Col. Edward
1810 N. J. John, Mr.	1814 N. J. Thomas M., Mr.
Stone	1819 N. J. John A.
1788 N. J. * [†] <i>DAVID</i> , Mr., Gov. of N. C., Sen. in Congress	1821 N. J. James H., Mr.
1791 N. J. Frederic	1823 Un. John D.
1823 Un. John S., D. D.	Studdiford
1823 Un. George D.	1807 N. J. James, Mr.
1826 Un. Daniel	1817 N. J. — <i>Peter O.</i> , Rut., Mr.
1830 Col. — <i>William M.</i> , D. D.	Stump
Stoops	1830 Un. Samuel
1797 N. J. John, Mr.	Sturges
Storrs	1816 Un. Isaac, M. B.
1833 Un. Henry L.	1823 Ham. Thaddeus B.
Story	1825 Un. Daniel D.
1768 N. J. Isaac, Mr.	Sturtevant
Stoughton	1830 Un. Ebenezer
1810 Col. James, Mr.	Stuyvesant
Stout	1794 Col. Peter G.
1823 N. J. Henry, Mr.	Suckley
Stoutenburgh	1819 Col. John L.
1771 Rut. Isaac	1820 Col. Rutsen
Stow	Sudler
1823 Ham. Timothy, Mr.	1830 Un. — <i>Thomas E.</i> , Mr.
Strain	Summerfield
1757 N. J. John, Mr.	1822 N. J. — <i>John</i> , Mr.
Stratton	Sutherland
1755 N. J. Smith	1824 Un. Josiah
1814 Rut. [†] <i>Charles C.</i>	Suydam
1823 N. J. Benjamin H., Mr.—Univ. Pa., M. D.	1820 N. J. Cornelius C.
1830 N. J. James, Mr.	Swan
1833 N. J. Daniel, Mr.	1806 N. J. Robert, Mr.
1833 N. J. Joseph B., Mr.	Swartwout
Strawbridge	1792 Rut. James
1797 N. J. John, Mr.	1812 Col. John
1802 N. J. George, Mr.	Swartz
	1829 Rut. Benjamin

Swayze		George
1820 N. J. Edward H., Mr.		1792 Col. William
1829 N. J. Sydney P.		1793 Col. Willet, M. D.
Sweeny		1793 N. J. Bennett, Mr.
1815 Rut. —Hugh, M. D.		1795 N. J. John
Sweeney		1795 N. J. Robert I.
1830 Rut. —James M., Mr.		1796 Col. Charles
Sweetman		1798 N. J. Thomas
1797 Un. Joseph		1800 Un. Augustus R., Mr., M. D.
Swift		1803 Un. John
1832 Rut. Charles W.		1803 Un. John W., Mr.
1833 Un. Henry M.		1813 N. J. John A., Mr.
Swits		1815 Un. Francis W.
1817 Un. Abraham I.		1817 Ham. Stephen W., Mr.
1830 Un. James J.		1819 N. J. Benjamin C.
Swords		1823 Un. —Nathaniel W., D. D.
1829 Col. Charles R.		1824 N. J. John N., Mr.
1831 Col. —Thomas W.		1826 N. J. James B.
1834 Col. Robert S.		1825 Un. Oliver A., Mr.
Sylvester		1827 Un. John
1786 Col. Francis, Mr.		1829 Rut. —Clarkson E., Mr.
1827 Un. Peter H.		1829 Un. Francis I.
Symitiere		1829 Rut. Augustus F., Mr., M. D.
1781 N. J. —Peter E. D.		1829 Rut. Samuel S., Mr.
Sythoff		1830 Un. John O.
1812 N. J. Lambert J. M., Mr.		1832 Un. Ephraim
Taber		1832 Un. John C.
1834 Un. Peleg B.		1832 N. J. Joseph M.
Talbot		1833 Un. John
1798 N. J. Theodore F., Mr.		1834 N. J. John B.
1833 Un. Ward D.		Telfair
Talcott		1803 N. J. Josiah, Mr.
1832 Col. Frederic L.		1805 N. J. Thomas
Taliaferro		1807 N. J. Alexander
1811 N. J. William F., Mr.		Temple
1828 N. J. Charles C.		1795 Col. James B.
Tallmadge		1826 Un. —John T., Mr.
1815 Un. NATHANIEL P., Mr., Senator in		Templeton
Congress		1772 N. J. James, Mr.
1816 Un. William		Tenbroeck
1825 Un. George C., Mr.		1834 Col. Anthony
1833 Rut. William H.		Tenbrook
Talmage		1784 N. J. Abraham, Mr.
1813 N. J. Jehiel, Mr.		Ten Eyck
1820 N. J. Samuel K., Mr., Tutor		1792 N. J. Jacob, Mr.
1826 N. J. James R.		1795 N. J. Abraham
Talman		1818 Un. James B.
1790 Rut. Jacob, Mr., 1794		1820 Ham. Philip
1811 Col. John, Mr., 1815		1831 Un. Antonio
1814 Col. George F.		Tennent
Tappan		1758 N. J. John V. B., Mr., and M. D.
1735 N. J. John, Mr.		1758 N. J. William, Mr., and Harv. '63
1807 Col. Peter V. E.	[York]	1763 N. J. William M., Mr., D. D. Yale
1825 Un. Henry P., Mr., Prof. at Univ. N.		1793 N. J. Charles, Mr.
Tappen		1832 Rut. Henry
1820 Un. C. De Witt		Terhune
Tate		1793 N. J. John
1774 N. J. —Matthew, Mr., Phil.		1827 Rut. —Garrit, M. D.
Tayloe		Tessier
1825 N. J. George P.		1831 Rut. —Xavier, M. D.
Taylor		Thane
1757 N. J. Samuel, Mr.		1748 N. J. Daniel, Mr.
1770 N. J. John		Thatcher
1771 N. J. James		1760 N. J. Josiah, Mr., Yale 1765
1783 N. J. Edward		Thayer
1790 N. J. † JOHN, Gov. N. C., Sen. in Cong.		1765 N. J. Alexander
1791 N. J. Jesse		1769 N. J. Elihu, D. D. Dart.
		Thew
		1787 N. J. Daniel
		Thibou
		1828 Col. Lewis

Thomas		Tichenor
1800	Col. Charles F.	1758 N. J. Joseph, Mr.
1801	N. J. Edward C.	1775 N. J. †* ISAAC, Mr., and Dart., LL. D. at Dart., Gov. Vt., Senator in Congress
1809	N. J. Charles, Mr.	
1809	N. J. James H.	
1820	N. J. Edward	
1839	Un. Ared	
1832	Col. Philip L.	
Thompson		Tiebout
1754	N. J. William, Mr., Tutor	1821 Col. John, Mr.
1760	N. J. Amos, Mr.	
1785	N. J. James	
1788	N. J. SMITH, Mr., LL. D. at Yale, Judge of S. C. of U. S., and Sec. of the Navy	
1793	Col. Thomas	
1794	Rut. John	
1801	N. J. Andrew, Mr., Tutor	
1803	N. J. David, Mr.	
1803	Col. Samuel	
1804	Col. John, Mr.	
1806	N. J. Israel P.	
1806	Un. William, Mr.	
1809	Un. Nathan	
1812	N. J. John	
1815	Un. Gilbert L.	
1816	Ham. Edward S.	
1818	Col. Andrew, D. D.	
1821	Col. Junius, Mr.	
1821	Un. John	
1822	Un. George	
1822	N. J. James W., Mr., M. D. Univ. Pa.	
1823	N. J. John A., Mr.	
1823	Un. Horace	
1825	N. J. David, Mr.	
1827	Un. John W.	
1827	Un. William	
1828	N. J. John O., Mr.	
1829	Un. Alexander	
1830	Un. M. Le Rue P.	
1831	Rut. Frederic B.	
1832	Un. James L.	
1832	Col. Jonathan, Mr., '36	
1833	Col. Abraham S., Mr.	
1833	Ham. Archibald P.	
1833	Ham. George W.	
1834	Rut. William J.	
1834	N. J. John S.	
Thomson		
1780	N. J. Charles, Mr., LL. D. '22	
1792	N. J. Jacob S.	
1797	N. J. Stephen, Mr.	
1807	N. J. William	
1816	N. J. Richard R.	
1824	N. J. Alexander H., Mr.	
1826	N. J. George H.	
1834	Un. James	
Thorne		
1811	Un. John V. E., Mr.	
1826	Un. J. Sullivan, Mr.	
1826	Un. William	
Thorp		
1816	Ham. Charles A.	
1831	Ham. Edward R., Mr.	
Throop		
1755	N. J. — William, Mr., Yale '43	
Thummel		
1831	Un. — Christian B., Mr.	
Thurston		
1751	N. J. — David	
Tibbits		
1817	Un. George M.	
1817	Un. Benjamin I. P.	
Tichenor		
1758	N. J. Joseph, Mr.	
1775	N. J. †* ISAAC, Mr., and Dart., LL. D. at Dart., Gov. Vt., Senator in Congress	
Tiebout		
1821	Col. John, Mr.	
Tiffany		
1817	Un. Frederic T., Mr.	
Tilden		
1795	N. J. William S., Mr.	
Tileston		
1822	Un. Wales	
Tillary		
1800	Col. Matthew	
1802	Col. James	
Tillinghast		
1806	Col. John	
1808	Un. Wilbur, Mr.	
Tillman		
1834	Un. Samuel D.	
Tillotson		
1805	Un. Robert R.	
Tilton		
1795	N. J. James, Mr.	
Timothy		
1813	N. J. Peter	
Titus		
1823	Col. James H., Mr.	
1826	Col. William H., Mr.	
1829	Un. George N.	
Toby		
1827	Un. William	
Todd		
1749	N. J. John, Mr.	
1803	N. J. — Nathaniel, Bro., Mr.	
1816	Un. Samuel	
1818	Un. John M.	
1821	Ham. William, Mr.	
1827	Ham. Isaac	
Toland		
1816	N. J. George W., Mr.	
Toll		
1799	Un. John C.	
Tomes		
1831	Col. Francis	
Tomlinson		
1819	Un. Charles H.	
Tompkins		
1795	Col. †* DANIEL D., Vice-Pres. U. S.	
1821	Un. Joseph W.	
1827	Un. Minthorne, Mr.	
Tooker		
1826	Un. James C.	
Toombs		
1823	Un. Robert A.	
Topping		
1824	Un. Edward	
1830	N. J. Evert M., Tutor	
Torbert		
1819	Un. Horace G.	
Torrey		
1823	Ham. William	
Totten		
1830	Un. Silas, Mr., D. D., Prof. and Pres.	
1817	Un. Benjamin I. P.	Wash. Coll.

Towne		Tupper
1823 Un. Abner		1826 N. J. <i>Martyn</i> , Mr.
Townley		Turk
1823 N. J. — <i>James</i> , D. D.		1796 Col. William
1831 N. J. <i>William</i> , Mr.		Turnbull
Townsend		1809 Col. William
1755 N. J. Isaac		Turner
1759 Col. <i>Epenetus</i> , Mr.		1817 N. J. Thomas, Mr.
1766 N. J. Micah, Mr.		1820 Un. — <i>Samuel H.</i> , D. D., Prof.
1810 Col. Jacob		1821 Col. William, Mr.
1812 Col. Peter W.		1821 N. J. — <i>William W.</i> —at Yale 1819, and Mr. Yale
1817 Ham. Halsey		
1818 Ham. — <i>Machaias</i> , Mr.		1830 Un. Joseph
1819 N. J. John, Mr.		1832 N. J. George W., Mr.
1820 Col. John R.		1833 N. J. Fielding L., Mr.
1827 Un. John F., M. D.		Turtelott
1830 Un. Ambrose		1827 Ham. Edward A. C.
1831 Un. Isaiah		Tuthill
1832 Col. Frederick		1820 Un. Daniel H., Mr.
1832 Col. Russel		Tuttle
Tracy		1764 N. J. <i>James</i> , Mr.
1770 N. J. Stephen, Mr., Dart. '92		1822 Ham. — <i>Samuel</i> , Mr., Mid.
1773 N. J. — <i>Nathaniel</i> , Mr., Harv. '69		1827 N. J. Joseph N., Mr.
1815 Ham. Samuel M.		Tyler
1820 Un. William S.		1767 Col. — <i>John</i> , at Yale 1765, Mr., and at Yale
1824 Un. Cornelius L.		1817 Ham. Asher
1824 Un. William		1819 N. J. William B.
Traphagen		1829 Un. J. Wadsworth, Mr.
1791 Rut. Henry, Mr.		Udall
1824 N. J. Cornelius V. V.		1772 Col. Richard, M. B.
Traquair		Ullman
1831 Un. Samuel H.		1828 Ham. John J.
Treadwell		Underwood
1758 Col. — <i>Daniel</i> , Mr., Prof.—at Harv. '54, and Mr.		1830 Un. <i>Almon</i>
1761 Col. — <i>Augur</i> —at Yale '60, and Mr.		1832 Ham. John C., Mr.
1764 N. J. <i>Thomas</i> , Mr.		Upfold
1827 Rut. — <i>Samuel</i> , M. D.		1814 Un. George, Mr., M. D. in Med. Coll. New York
Treat		1831 Col. — <i>George</i> , D. D.
1757 N. J. Joseph, Mr., Tutor		Upham
Trezevant		1830 Un. D. Alphonso J.
1775 N. J. John		Upson
Trotter		1832 Un. Francis
1810 Un. John		Usher
1833 Un. John H.		1830 Un. I. Halling
Troup		Upshur
1766 Col. John, Mr.		1802 N. J. Caleb, Mr.
1766 Col. John, Mr.		Ustick
1774 Col. Robert		1794 Col. Thomas
1797 N. J. * <i>GEORGE M.</i> , Mr., Gov. Ga., Sen. in Congress		Utley
1808 N. J. Robert R.		1826 Un. Samuel
Truair		Vail
1820 Un. — <i>Jeremiah</i> , Mr.		1834 Un. James W.
Truesdale		Van Aiken
1826 Un. Stephen W.		1830 Rut. Enoch, Mr.
Tryon		Van Alstyne
1774 Col. —* <i>William</i> , LL. D., Gov. of N. Y.		1809 Un. Nicholas
Tucker		Van Amringe
1769 Col. Robert, M. D. 1770		1815 Col. Henry, Mr.
1813 Un. Rudolph		Van Arsdale
1814 Un. <i>Mark</i> , Mr., D. D. Wms.		1819 N. J. Elias, Mr.
1822 Un. Henry S. L.		1826 N. J. Robert, Mr.
1822 Col. Thomas L., Mr., 1826		1828 Rut. <i>Cornelius C.</i> , Mr.
1829 Col. Robert		Van Arsdalen
1831 N. J. Charles		1783 Rut. — <i>Simon</i> , Mr.
Tulledge		1816 Rut. Ferdinand, Mr., 1820
1830 Un. Henry		1830 Rut. Jacob
Tunison		
1815 Rut. Garret G.		

1791 N. J. Elias, Mr.	1817 N. J. John
Van Artsdale	Van Artsdale
1798 N. J. John	1830 N. J. James S.
Van Bergen	Vandervoort
1832 Rut. P. A.	1823 Col. John L.
Van Beuren	1830 N. J. —John, Mr.
1802 Un. Peter, Mr.	Van Deursen
1829 Col. John	1794 Rut. Henry
Van Bibber	1809 Rut. William, Mr., M. D.
1830 N. J. Thomas E., Mr.	1814 Rut. John S.
Van Bun Schooten	Van Deveer
Elias	1816 Col. Adrian, Mr.
Van Buren	Van De Vort
1807 Col. Cornelius	1818 Rut. John C.
1818 Un. John	1820 Rut. Benjamin W.
1829 Rut. —* MARTIN, LL. D., Senator in Cong., Gov. of N. Y., Sec. of State of U. S., Vice Pres. and Pres. of the United States	Vandewater
Van Buskirk	1814 Col. Ferdinand
1796 Col. Lawrence	Van Doren
Vance	1793 N. J. Isaac, Mr.
1767 N. J. Hugh	1795 N. J. Peter, Mr.
Van Cleve	1831 N. J. Luther H.
1786 N. J. John W., Mr., Tutor	Van Dyck
1797 N. J. John, Mr., M. D. in Med. Coll. N. York	1824 Un. Leonard B.
1826 N. J. Churchill H., Mr.	1826 Un. Cornelius C.
1831 N. J. —Horatio P., Mr.	1828 Ham. Hamilton
Van Clioef	Van Dyke
1828 Rut. —Cornelius, Mr.	1783 N. J. NICOLAS, Mr., Sen. in Cong.
Van Cortlandt	1792 Rut. —Henry, Mr.
1758 Col. Philip, Mr.	1799 N. J. John, Mr.
1807 Col. James	1811 Rut. Jacob H.
Van Court	1812 N. J. Nicolas, Mr.
1817 N. J. John H., Mr.	1816 N. J. Kensey J., Mr.
1833 N. J. Alexander, Mr.	1830 Rut. Rush, Mr., M. D.
Van Courtland	Vandyke
1774 N. J. Nicholas	1806 N. J. John
1783 Rut. Pierre, Mr., 1789	1807 N. J. Frederic A., Mr.
Van Den Bergh	Van Harlingen
1814 Un. Henry	1783 Rut. John, Mr. 1789
Van Den Burgh	1792 Rut. John
1811 Un. Henry	1809 Rut. John, Mr.
Van Der	Van Hook
1833 N. J. David, Mr.	1797 Col. Isaae
Van Der Heyden	Van Horne
1800 Un. Richard	1787 Rut. Abraham, Mr. 1792
1807 Un. Theodore, Mr.	1791 Col. Frederic, Mr. 1795
Van Derheyden	1793 Col. Cornelius
1827 Un. James	1802 Un. Abraham D.
Van Der Lyn	Van Ingen
1802 Un. Henry	1820 Ham. Philip I.
Van Der Poel	1826 Un. John
1824 Un. —Arentius, Mr.	1834 Un. T. R.
Van Der Veer	Van Kleeck
1820 Un. Ferdinand	1812 Rut. —Lawrence, M. D.
Van Derveer	1823 Col. Robert B. Mr.
1828 Rut. —Ferdinand, Mr.	Van Kleek
1830 Rut. James B., Mr.	1822 Un. Richard D., Mr., and at Rut. '27
1831 Rut. M.	Van Lear
1833 Rut. —John B., Mr.	1807 N. J. Matthew S.
1834 Rut. William J.	1816 N. J. James
Vanderveer	1816 N. J. Matthew S.
1811 N. J. Henry	Van Liew
	1816 Rut. John
	1831 Rut. Frederick
	Van-Mater
	1798 N. J. Joseph H., Mr.
	1808 Col. Daniel
	Van Meter
	1821 N. J. —John

Van Ness		1813 Un. —John, Mr.
1789 Col. John P.		1817 Un. William A.
1797 Col. Wilham, Mr.		Van Wagenen
Van Nest		1802 Col. Hubert
1792 Rut. Abraham		1821 Col. Gerard
Van Orden		1823 Un. John H., Mr.
1813 Un. Samuel		1826 Col. Gerrit H.
Van Pelt		1828 Col. William W., Mr. 1834
1799 Col. Peter, Mr. 1803		Van Wagoner
1834 Rut. —Peter T., D. D.		1829 Rut. —John H., Mr.
Van Rensselaer		Van Wyck
1753 N. J. Jeremiah		1795 Col. Pierre C.
1808 N. J. Stephen		1807 Col. Philip G.
1810 Un. John P.		Van Zandt
1812 Un. Sanders		1833 Un. Benjamin
1816 Un. William, Mr.		Vardill
1816 Un. Richard, Mr.		1766 Col. John, Mr.
1819 Un. Philip S., Mr.		Varick
1821 Un. Bernard S.		1799 Col. Abraham
1821 Un. Cornelius G., Mr.		1799 Col. John V.
Van Reypen		1807 Col. Theodore V. W.
1826 Un. John		1813 Col. John
Van Riper		1827 Rut. —Richard A., M. D.
1827 N. J. Garabrant		1831 Un. Henry D.
Van Sanford		Vedder
1827 Rut. —Staats, Mr.		1799 Un. Herman
Van Santvoord		1833 Un. Alexander M.
1811 Un. Staats, Mr.		Veeder
Van Schaack		1808 Un. Matthew T. E., Mr.
1768 Col. Peter		1817 Un. Charles H.
1773 Col. Peter, Mr.		Veghte
1787 Col. Henry C.		1809 Rut. Rynear, Mr.
1814 Un. Peter, Mr.		Venable
1826 Col. Peter, Mr. and LL. D.		1780 N. J. Samuel, Mr.
Van Schaick		1780 N. J. ABRAHAM, Mr., Sen. in Cong.
1799 Un. Anthony, Mr.		1782 N. J. Richard, Mr.
1810 Un. John		1783 N. J. Joseph, Mr.
1828 Rut. —John B., Mr.		1796 N. J. Nathaniel, Mr.
Van Schoonhoven		1819 N. J. Abraham W.
1802 Un. James, Mr.		Verdier
1829 Un. William H.		1808 N. J. John M., Mr.
Van Soliger		Vermeule
1792 Rut. —Henry M., M. D.		1812 Rut. C. C., D. D.
Van Sleight		1814 Rut. Frederic
1796 Col. Adrian		Vermilyea
Van Valkenburgh		1823 Un. —Thomas E., D. D., Mr.
1824 Un. Daniel		Vermilye
1833 Un. John		1831 Col. Robert G., Mr. 1836
Van Vechten		Vernon
1800 Un. Walter		1776 N. J. William
1804 Un. Philip, Mr.		1806 N. J. Samuel
1804 Un. Teunis, Mr.		Verplanck
1806 Un. Teunis, Mr.		1753 Col. Samuel, Mr. 1763
1808 Un. Samuel		1768 Col. Gulian
1809 Un. James, Mr.		1783 Col. — Daniel C., Mr.
1813 Rut. —Abraham, LL. D., and at Ham.	22	1791 Col. William B.
		1801 Col. Gulian C., Mr. '21, LL. D. 1835,
1813 Un. Herman		and at Geneva and Amherst
1816 Ham. Peter		1819 Col. Samuel, Mr.
1818 Un. Samuel		1821 Un. William W., Mr.
1820 Un. James T. B., Mr.		1832 Col. William S.
1822 Un. Dovius		Verplank
1831 Un. Giles F.		1823 Un. James De L., Mr.
1834 Rut. —Samuel, Mr.		1825 Un. Philip A.
Van Vraken		1831 Un. Isaac A.
1786 N. J. —Nicolas		Verren
1806 Un. Simon		1829 Col. —Antoine, Mr.
1807 Un. Nicolas, Mr.		
1809 Un. —Henry, Mr.		

Vethake		Waldo
1808 Col. Henry		1817 Un. Charles
1815 N. J. —Henry, Mr. and Col., Prof.—Prof.	in Dick.—Pres. Wash., Va.,	1827 Un. William B.
Prof. Univ. Pa.		
Vicars		Wales
1777 N. J. Samuel		1784 N. J. —Samuel, D. D., and Yale—Prof.
Viele		Yale
1822 Un. Philip		1820 N. J. Henry
1825 Un. —John L., Mr.		Walker
Villetard		1802 Col. Richard L., M. D.
1799 N. J. John W.		1806 N. J. JOHN W., Mr., Sen. in Cong.
Vinal		1814 N. J. Abraham
1814 Un. John P.		1819 N. J. Andrew
Vischer		1819 Ham. —Elnathan, Mr. Bro.
1811 Un. John		1820 N. J. William
Voorhees		1824 Ham. Thomas R., Mr.
1765 N. J. Stephen, Mr.		1828 Un. Thacker V., Mr.
1809 N. J. Abraham		1828 Un. David E.
1814 N. J. John V. D., Mr.		1833 Un. James
1826 Ham. James		1833 Un. William F.
Vosburgh		Wall
1810 Un. James S.		1771 Rut. John
Vredenburgh		1823 N. J. —GARRET D., Mr., Sen. in Cong.
1771 Rut. Isaac		Wallace
1794 Rut. John, Mr. N. J.		1770 N. J. Caleb
1795 Rut. Peter		1770 N. J. —Joshua A., Mr., and Phil.
1803 N. J. —John, Rut., Mr.		1786 N. J. William, Mr.
1810 Rut. —John S., Mr.		1786 N. J. William
1819 Un. William F.		1793 N. J. Joshua M.
1822 Un. John		1794 N. J. John, Mr.
1828 Rut. Peter, Mr.		1795 N. J. Matthew, Mr.
Vroom		1797 N. J. Gustavus B.
1808 Col. PETER D., Mr. 1812, Gov. of N.J.		1809 Un. Joseph
1827 Rut. —Peter D., M. D.		1823 N. J. William C.
1830 Rut. George A., Mr.		1827 Col. Joseph C.
Wackerhagen		1833 N. J. Edward, Mr., M. D. Univ. Pa.
1825 Un. —Augustus, D. D.		1833 N. J. Joshua M., Mr., M. D. Univ. Pa.
Waddell		1834 Un. —Robert H., Mr.
1821 Col. John H., Mr.		Walls
Waddington		1824 Un. John
1830 Col. William D.		Walsh
Wade		1793 Col. James
1776 N. J. Nehemiah		1801 Col. Samuel
1827 Ham. —Jonathan, Mr.		1822 N. J. William, Mr.
Wadham		1823 Col. —John, Mr.
1754 N. J. Noah, Mr. Yale		1823 Col. A. Robertson
Wadsworth		Walter
1825 N. J. Thomas M., Mr.		1799 Col. Arthur M., Mr.
Wager		Walters
1821 N. J. John W. S.		1804 Col. Daniel D., M. D.
1827 N. J. Gerard B.		Walton
Waggoner		1823 Un. Edward H.
1816 Un. Peter I.		1828 Rut. Cruger
Wagstaff		1828 Col. William, Mr. 1836
1822 Col. Alfred		Wampler
Wainwright		1830 Un. Gustavus E., Mr.
1823 Un. —Jonathan M., D. D.		Ward
Wait		1799 Un. Israel
1759 N. J. Barnet		1800 Col. John
Wakely		1802 Un. Jonathan
1825 Un. Lewis		1803 Un. Solomon
Wakeman		1803 N. J. Thomas
1809 Un. James		1811 N. J. Isaac, Mr.
Waldburg		1816 Rut. Samuel L., M. D.
1820 N. J. —George, Mr.		1819 N. J. Stephen D.
		1820 N. J. Benjamin E.
		1821 N. J. John W.
		1822 N. J. —William, D. D.
		1828 Un. Hiram
		1830 N. J. William
		1831 Col. Samuel, Mr. 1835
		1831 Un. Ferdinand D. W., Mr.

1832 Ham.	Ebenezer	Waugh
1833 N. J.	Mathias	1773 N. J. <i>Samuel</i>
	Warford	Way
1774 N. J.	<i>John</i> , Mr.	1831 Un. William V.
1800 Un.	John	Wayland
1803 Un.	James	1813 Un. <i>Francis</i> , Mr., D. D., Tut. and Prof., Pres. in Bro., and D. D. Harv.
1804 Un.	Samuel	1827 Un. <i>John</i> , Tutor in Brown, Prof. in Hamp. Sidney
	Waring	Wayne
1825 Un.	Nathaniel F., Mr.	1791 N. J. Stephen, Mr.
1833 Rut.	Hart E.	1808 N. J. JAMES M., Judge of S. C. of the United States
	Warn	Weakly
1816 Un.	Richard, Mr.	1821 N. J. Robert L.
	Warner	Weatherbuy
1795 Col.	Effingham	1822 N. J. <i>James</i>
1808 Un.	<i>Thomas</i> , Mr., Tutor, Prof. in Mil. Acad., West Point, N. J.	Weaver
1809 Un.	Henry W., Mr., Tutor	1827 Ham. Alexander
1813 Un.	George W., Mr.	Webb
1819 Un.	Nathan	1821 Un. Nathaniel
1826 Un.	Horace G., Mr.	Webster
1826 N. J.	Augustus L., Mr., M. D. and Prof. in Univ. Va.	1795 N. J. —Noah, Mr., and Yale, and Dart. —LL. D. Yale
1834 Un.	Edward A.	1813 Un. <i>Charles</i> , Mr.
	Warren	1815 Un. Ashbel S., Mr., M. D. at N. Y.
1814 Un.	William L. F.	1818 N. J. — DANIEL, LL. D., and at Dart. '23, at Harv. '24 — at Dart. '01, and at Harv., Senator in Congress
1828 Un.	Waters	1821 Un. <i>Alexander H.</i> , Tutor Frank., Ga.
	Warriner	1822 Un. Matthew H., Mr.
1826 Ham.	<i>Phanuel W.</i>	1824 N. J. —Horace, Mr., Prof. in Mil. Acad., N. Y.
	Washington	1829 Un. Richard
1802 N. J.	William	Weed
1803 N. J.	BUSHROD, LL. D., Univ. Pa., Judge of the S. C. of U. S.	1812 Un. <i>Henry R.</i>
1822 N. J.	William A., Mr.	1831 Un. Dan.
1833 N. J.	Lewis W.	Weeks
	Waterbury	1809 N. J. <i>William R.</i> , Tutor., D. D. Wms.
1813 Un.	<i>Daniel</i> , Mr.	1822 Col. Alfred A., Mr. 1826
	Waterman	Weems
1823 Un.	William D.	1827 Rut. —Gregory, M. D.
	Watkins	Weibergs
1788 Col.	—John W., Mr.	1787 N. J. —Casper D., D. D.
1792 N. J.	William M.	Weidman
1793 Rut.	—Samuel, M. D.	1825 Un. —Paul, Mr.
1801 N. J.	Henry E., Mr.	Weightman
1814 N. J.	John S.	1814 Un. Henry T.
1815 Col.	James	Weir
1823 Un.	John D.	1787 N. J. James
1826 N. J.	James H.	Weise
1833 Un.	Charles R.	1823 Un. N. William
	Watrous	Weisel
1828 Un.	John C.	1823 N. J. Daniel
	Watson	Welch
1797 N. J.	<i>John</i> , Mr., Pres. Jeff. Coll.	1832 Un. Francis
1798 N. J.	Josiah	1833 Un. —Bartholomew T., D. D.
1804 N. J.	—James T., Columbia	Weller
1822 Un.	Malbone	1820 Un. <i>Sydney</i> , Mr.
1827 N. J.	James C., Mr.	Welles
	Watt	1774 N. J. —Noah, D. D. Yale, Mr.
1763 N. J.	<i>James</i> , Mr.	Welling
	Watts	1823 N. J. Henry P., Mr., M. D. Univ. Pa.
1760 Col.	Robert, Mr.	Wells
1766 Col.	John, Mr.	1757 N. J. Henry, Mr.
1796 Col.	John	
1801 N. J.	Edward D., Mr.	
1804 Col.	John	
1805 Col.	Robert J.	
1808 Col.	John	
1810 Col.	Charles	
1811 Col.	George	
1831 Col.	Robert, Mr.	

1757 N. J.	Abner	White	
1788 N. J.	John, Mr., LL. D.	1762 N. J. Caleb	
1808 Un.	Noah M., Tutor	1791 Col. Nathan, Mr. 1797	
1814 N. J.	John D., Mr.	1792 N. J. Alexander, Mr.	
1819 Col.	Thomas L.	1806 Un. Thomas, Mr.	
1820 Ham.	Henry	1809 Un. Delos, Mr., M. D., Prof. at N. Y.	
1824 Ham.	Ashbel S., Mr.	1821 Ham. —Fortunatus C., Mr.	
1827 Un.	Richard	1822 Un. Albert S., Mr.	
1827 Rut.	Ransford, Mr.	1822 Un. Joseph, Mr.	
1831 Rut.	Albert	1822 Un. Samuel P.	
1832 Un.	Noah H.	1823 Ham. Hugh, Mr.	
1834 N. J.	Daniel	1823 Un. George	
Wendover		1824 Un. Henry	
1828 Un.	Peter V. S.	1831 Un. David	
Wentworth		1831 Un. Joseph B.	
1763 N. J. —*John, Mr., and Harv. 1755, LL.D.	Oxf., and Aberd., and Dart.— Gov. of N. H.	1831 Un. James H., Mr.	
West		Whitefield	
1832 Un.	Charles E.	1754 N. J. —George, Mr. Oxford	
Westbrook		Whitehead	
1801 Un.	Cornelius D., Mr., and D. D. at Rut.	1816 N. J. Ira C., Mr.	
Westerlo		Whitehouse	
1785 N. J. —Eillard, Mr.		1821 Col. Henry J., Mr., D. D.	
1795 Col.	Rensselaer	Whiteside	
Westervelt		1812 Un. Neil R.	
1829 Rut.	—John S., M., M. D.	Whiting	
Westfall		1815 Un. Nathan N., Prof. in Georgetown College, D. C.	
1823 Un.	Benjamin B.	1821 Un. Marshall, Mr.	
1834 Rut.	Simon V. E., Mr.	1821 Un. William B.	
Wetmore		1822 Un. John C.	
1795 Col.	Timothy F., M. D.	1824 Un. George B., Mr.	
1798 Col.	—Robert G., Mr.	1834 Ham. Joel	
1817 Ham.	Edmund A.	Whitlock	
1828 Un.	William C.	1816 Un. Thaddeus	
Whaley		Whitman	
1787 N. J.	Hercules	1825 Ham. Seth S., Prof. in Bap. Theol. Sem., Ham.	
Wheaton		Whitmore	
1822 Ham.	Homer	1813 Un. Zolva	
Whedon		Whitney	
1823 Ham.	Daniel D., Mr., Tutor, Prof. in Wes. Univ.	1810 Un. Andrew G., Mr.	
Wheelan		1828 Un. Elijah	
1321 Un.	Joseph W., Mr.	Whitridge	
Wheeler		1804 Un. William, M. D.	
1809 Un.	John	1811 Un. Joshua B.	
1812 Un.	Philander	1816 Un. John, Mr.	
1813 N. J.	Stephen	Whittingham	
1819 Un.	Charles	1827 Col. William R., Mr., D. D.	
1825 Un.	Melancthon G.	Whittlesy	
1825 Un.	Egbert B., Mr.	1749 N. J. Eleazer	
1828 Un.	Nelson K., Mr.	Whitwell	
Wheelock		1758 N. J. William, Mr., and Harv.	
1813 Un.	—John, Mr.	1774 N. J. Samuel, Mr.	
Whelpley		Whyte	
1815 N. J. —Philip M., Mr.		1822 Un. Archibald	
1834 N. J.	Edward W.	Wickham	
Whetmore		1812 N. J. William F.	
1753 Col.	Timothy	Wicks	
Whiley		1831 Un. Stephen	
1828 Col.	Richard	Wiggins	
Whipple		1758 N. J. —John, Mr., and Yale '52	
1816 Un.	Phineas	1832 Un. Benjamin	
1830 Un.	Squire	Wikoff	
Whitaker		1806 N. J. Nathaniel S., Mr.	
1752 N. J. —Nathaniel, Mr., D. D.		1812 N. J. Peter I.	
Wolcott		1813 N. J. Manuel G.	
Woolsey		1815 N. J. George	
Worrell		1832 Un. Henry	

		Willis
1813 N. J.	<i>Backus</i> , Mr.	1833 Un. George S.
	Wilcocks	Willmarth
1769 N. J.	William, Mr.	1825 Ham. <i>Isaac M.</i>
	Wiley	Wilson
1788 N. J.	<i>David</i> , Mr.	1764 N. J. Andrew, Mr.
1809 N. J.	John, Mr.	1770 N. J. <i>James</i>
	Wilkes	1771 N. J. —Samuel
1821 Col.	George	1773 N. J. <i>Lewis F.</i> , Tutor
1822 Col.	Hamilton	1776 N. J. James L.
	Wilkin	1778 N. J. <i>Peter</i> , Mr.
1812 N. J.	<i>Samuel J.</i>	1782 N. J. <i>Samuel</i> , Mr.
1816 Un.	<i>Henry S.</i> , Mr.	1785 N. J. <i>James</i> , Mr., and Yale
	Wilkins	1788 N. J. Samuel
1760 Col.	<i>Isaac</i> , Mr.	1789 N. J. <i>Ephraim K.</i> , Mr.
1785 N. J.	James, Mr.	1798 Un. — <i>Peter, L. L. D.</i> , Prof. Col.
1804 N. J.	<i>Charles</i> , Mr.	1800 Col. George, Mr.
1811 Col.	<i>Isaac</i> , Mr., D. D.	1800 Col. Peter, Mr.
	Wilkinson	1801 Un. Alexander
1804 N. J.	Joseph B.,	1804 N. J. William, Mr.
	Willard	1807 N. J. Robert H., Mr.
1811 Un.	Edward C.	1811 Rut. Abraham D., M. D. Rut. 1821
	Willey	1817 Un. George
1816 Ham.	Ogden M.	1818 Col. Abraham
	Willet	1819 Un. Alvah
1776 Col.	Marinus	1819 N. J. <i>Hugh</i> , Mr.
1819 Col.	Marinus L.	1821 N. J. Henry P. C.
1822 Col.	Edward M., Mr.	1822 Col. Samuel F.
	Williams	1823 N. J. <i>Nicholas A.</i> , Mr.
1753 N. J.	Elias, Mr.	1824 N. J. James R., Mr.
1758 N. J.	Jesse	1824 Un. Russell
1763 N. J.	<i>Simon</i> , Mr.	1825 Col. Peter
1765 N. J.	<i>Simeon</i> , Mr., and Harv.	1825 Col. William
1765 N. J.	Samuel	1826 Col. Harris
1770 N. J.	Redford	1827 Ham. <i>James B.</i>
1789 Rut.	Gershom	1828 N. J. Samuel B. O.
1794 N. J.	— <i>Stephen</i> , Mr., and Rut.	1828 Un. William, Mr.
1794 N. J.	<i>Nathan</i> , D. D. Yale 1755	1829 Un. <i>James McL.</i>
1806 N. J.	Edward I.	1829 Un. <i>John L.</i>
1806 N. J.	William E.	1830 N. J. <i>Hugh N.</i> , Mr., Tutor
1810 N. J.	Edward I.	1834 Ham. Robert E.
1814 N. J.	<i>Melancthon B.</i>	
1815 Ham.	— <i>Nathan</i> , Mr.	Wilton
1816 N. J.	John	1773 N. J. — <i>Samuel</i> , D. D.
1818 Un.	Elhanan	Winbrick
1819 Un.	Andrew	1801 N. J. Samuel, Mr.
1819 Un.	<i>Grosvenor</i> E.	Winchester
1819 Ham.	Thomas S., Mr.	1833 N. J. — <i>Samuel G.</i> , Mr.
1821 Un.	James C.	Winchell
1822 Col.	Williams	1821 Un. —Abraham, Mr.
1826 N. J.	William S.	Winder
1827 Ham.	Ferdinand	1806 N. J. Rider H.
1827 Ham.	Henry C., Mr.	Windsor
1829 N. J.	<i>Albert</i> , Mr.	1834 Col. Lloyd
1830 Un.	Ahiel	Wing
1833 Col.	<i>James A.</i> , Mr.	1823 Ham. <i>Conway P.</i>
1834 Ham.	Andrew	Winne
	Williamson	1823 Un. Charles, Mr.
1770 N. J.	Matthias, Mr.	Winslow
1771 N. J.	Jacob	1761 Col. — <i>Edward</i> , Mr.
1794 N. J.	James C., Mr.	1821 Un. Edward
1794 N. J.	William R.	Winston
1807 Col.	Charles A.	1825 Ham. <i>Dennis M.</i>
1813 N. J.	William, Mr.	Winter
1818 N. J.	<i>Abraham</i>	1801 Col. Gabriel
1824 N. J.	<i>Peter S.</i> , Mr.	1803 N. J. — <i>Robert</i> , D. D.
1825 Un.	Henry	1827 Col. William
1827 N. J.	Benjamin, Mr.	Winterton
	Willing	1772 Col. William
1792 N. J.	George, Mr.	Winthrop
1822 Un.	Thomas M.	1812 Col. Egerton L.
		1827 Col. Grenville T., Mr.

Wirt		1825 Ham. Lewis H.	
1816 N. J.	—William, LL. D., and at Bowd. 1821, and at Harv. '24, Attorney Gen. United States	1826 Un. Samuel M., Mr.	
Wise		1826 Un. Thomas S.	
1809 N. J.	George D.	1829 Un. Richard	
Wisner		1831 Ham. Jonathan A.	
1799 N. J.	Henry G., Mr.	1833 Ham. George H.	
1813 Un.	Benjamin B., Mr., Tutor, D. D.	Woods	
1820 Un.	Henry A.	1778 N. J. Matthew	
1821 Ham.	—William, Mr.	1791 Col. James, Mr. 1804	
1830 Un.	William C.	1810 N. J. —Leonard, D. D., and Dart., Prof. in Theol. Sem., Andover	
Witherspoon		1827 Col. Theodore A.	
1770 N. J.	James, Mr.	1827 Un. Leonard, Prof. Theo. Sem. Bangor	
1773 N. J.	John	1833 Un. Daniel B.	
1774 N. J.	David, Mr.	Woodward	
1794 N. J.	John K., Mr., M. D. Trans. Univ.	1793 Col. Elias B.	
1815 N. J.	—John, Mr., and Univ. N. C., D. D. 1836, and LL. D.	1819 Un. Alsop, Mr.	
1825 N. J.	Daniel M.	1821 N. J. Rufus, Mr. Yale 1816	
1828 Un.	Thomas S.	1823 N. J. Charles, M. D. Univ. Pa.	
Wolcott		1834 Un. John H.	
1799 N. J.	—*Oliver, LL. D., and Bro., Gov. Ct.—Sec. Treas. of U. S.	Woodworth	
Wood		1833 Un. William V. S.	
1789 N. J.	Silas, Mr., Tutor	Wooldridge	
1808 N. J.	George, Mr.	1829 Un. John W.	
1809 N. J.	John S.	Woolsey	
1812 Un.	Halsey	1787 N. J. Jeremiah, Mr.	
1816 Rut.	—Isaac, M. D.	Woolworth	
1822 Un.	James, Mr.	1809 N. J. —Aaron, D. D.	
1824 Un.	Jeremiah	1822 Ham. Samuel B., Mr.	
1824 Un.	Bradford R., Mr.	Wooster	
1825 Un.	Horace	1771 N. J. —Thomas, Mr., and Yale '63	
1825 N. J.	William N., Mr.	Wooton	
1827 Un.	Park	1788 N. J. Turner	
1827 Rut.	—Joseph M., M. D.	1811 N. J. Singleton	
Woodbridge		Worcester	
1761 N. J.	Jahleel	1811 N. J. —Samuel, D. D. at Dart. 1795	
1830 Un.	Sylvester	Worden	
1832 Un.	Jahleel	1829 Un. Hicks	
Woodhull		1829 Un. Warren T., Mr.	
1764 N. J.	William, Mr.	Works	
1766 N. J.	John, Mr., D. D. Yale 1818	1825 Ham. Ariel	
1787 N. J.	—Nathan, Mr., and Yale	Worth	
1790 N. J.	George S., Mr.	1763 N. J. Joseph	
1791 Col.	Jesse	1829 Col. Fanning S.	
1803 N. J.	—Selah S., Yale, Mr. 1806, and Yale, D. D. Un.	Worthington	
1812 N. J.	John T., Mr., and M. D. Univ. Pa.	1803 N. J. Nicholas W., Mr., M. D. Univ. Pa.	
1822 N. J.	William H., Mr.	1827 Ham. Albert	
1823 N. J.	—Gilbert S., Mr., M. D. N. Y.	Wren	
1823 N. J.	John N., Mr., M. D. Univ. Pa.	1783 N. J. —Thomas, D. D.	
1828 N. J.	Alfred A., Mr., M. D. Univ. Pa.	Wright	
1831 N. J.	John H., Mr.	1752 N. J. John, Mr.	
1833 N. J.	George S., Mr.	1795 N. J. Clayton	
1833 N. J.	William W., Mr.	1799 Col. David	
Woodman		1817 N. J. Thomas	
1766 N. J.	Joseph, Mr. Dart. 1789	1818 N. J. Stephen L.	
Woodruff		1820 Un. John C.	
1753 N. J.	Joseph, Mr.	1830 Col. George W.	
1753 N. J.	Benjamin, Mr.	1832 Rut. J. B.	
1779 N. J.	Aaron D., Mr.	Wurts	
1783 N. J.	George, Mr.	1813 N. J. John, Mr.	
1784 N. J.	Abner, Mr.	Wuter	
1804 N. J.	Elias D., Mr.	1832 Rut. —Robert, D. D.	
1806 N. J.	Thomas L., Mr.	Wyatt	
1810 Un.	Hezekiah	1809 Col. William E., Mr. 1816	
1815 N. J.	George H.	Wyckoff	
1819 Un.	Philo D.	1792 N. J. Henry, Mr.	
1819 Ham.	Trueman H., Mr.	1793 Rut. John	
1824 N. J.	Robert L., Mr.	1812 Rut. Isaac N., Mr. 1806	

1816 Rut.	Jacob	Yeomans
1828 Un.	William H., Mr.	1824 Ham. Augustus G.
1828 Rut.	Henry	Yost
1828 Rut.	Isaac N.	1830 Un. George
1829 N. J.	James	Youle
	Wyeth	1793 Col. Joseph, M. D.
1817 N. J.	John	1808 N. J. John
	Wykoff	Young
1791 N. J.	Peter, Mr.	1790 N. J. Thomas, Mr.
	Wylie	1799 N. J. John
1825 Un.	—Andrew, D. D., Pres. of Wash.	1812 Un. William W.
	Coll. in Penn., and Ind. Coll.	1819 Un. Daniel, Mr.
	Wynans	1821 N. J. Elisha T., Mr.
1828 Un.	—Henry, Mr.	1821 Un. John
	Wynkoop	1823 Un. George H.
1807 Un.	Peter	1823 Un. —James, Mr.
1819 Col.	Richard, Mr.	1826 Un. Charles C., Mr.
1829 Un.	Stephen R., Mr.	1826 Un. John H., Mr.
	Yale	1834 N. J. George D.
1812 Un.	Calvin	Youngs
	Yates	1815 N. J. Ezra
1787 Col.	John W.	Youngblood
1798 Un.	—Andrew, Mr. and Prof. D. D. Mid.	1832 Rut. William
1802 Un.	John B., Mr.	Younglove
1816 Un.	Giles F.	1801 Un. John, Mr., D. D.
1818 Un.	Henry C.	Yvonnet
1819 Un.	Edward, Mr.	1819 Un. Francis V.
1820 Un.	S. Metcalf	1821 Un. James L., Mr.
1821 Un.	John A., Mr., Prof.	Zabriskie
1822 Un.	Andrew L., Mr.	1797 Un. John L.
1824 N. J.	Richard, Mr.	1823 Un. John
1825 Un.	—John V. N., Mr.	1825 N. J. Abraham O., Mr.
1825 Un.	Stephen, Mr.	1828 Col. Martin R.
1826 N. J.	Charles	Zubly
1827 N. J.	William, Mr.	1769 N. J. David, Mr.
1829 Un.	Charles	1770 N. J. —John L., Mr. and D. D. 1774
1833 Un.	James H.	
	Yeates	
1806 N. J.	Donaldson	

The List of Graduates at the several colleges in the States of New York and New Jersey is completed in this number of the Register. We have endeavored to make it accurate; yet it is probable that some mistakes have been made, for the labor of preparing it is not only great but difficult, as the Triennial Catalogues, from which we have derived the most of our information, are sometimes very incorrect. For instance, Governor Smith of New Hampshire graduated at Rutgers College and received his diploma in 1780; but owing to the confused state of the college at that time, his name probably was not registered in the books of the institution as a graduate, for it has never been published in the Triennial Catalogue. Such is the fact, though it may seem strange that the name of so distinguished a man should be thus omitted. In one of the Triennials the name of an individual is mentioned two or three times as he may have received degrees; and it is difficult in some cases to ascertain whether it is the same person.

The following tabular view of graduates, similar to the one we published respecting the New England Colleges, is inserted as containing interesting information.

NUMBER OF GRADUATES AT THE COLLEGES NAMED IN THE PRECEDING LIST, EACH YEAR, SINCE THEIR ESTABLISHMENT.

Year.	New Jersey.	Columbia.	Rutgers.	Union.	Hamilton.	Total.	Year.	New Jersey.	Columbia.	Rutgers.	Union.	Hamilton.	Total.
1748	6					6	1793	21	27	6			54
1749	7					7	1794	27	15	5			47
1750	6					6	1795	33	26	2			61
1751	10					10	1796	21	15	0			36
1752	6					6	1797	31	9	0	3		43
1753	15					15	1798	14	18	0	6		38
1754	19					19	1799	17	18	0	14		49
1755	12					12	1800	10	16	0	8		34
1756	11					11	1801	18	15	0	7		40
1757	22					22	1802	25	20	0	8		53
1758	18					27	1803	21	17	0	17		55
1759	18	2				20	1804	39	30	0	15		84
1760	11	6				17	1805	42	20	0	13		75
1761	14	5				19	1806	54	20	0	14		88
1762	21	9				30	1807	35	22	0	11		68
1763	19	2				21	1808	39	21	0	18		78
1764	14	2				16	1809	44	26	5	29		104
1765	31	5				36	1810	26	29	3	27		85
1766	31	10				41	1811	24	24	4	28		80
1767	11	3				14	1812	38	23	6	29		96
1768	11	7				18	1813	33	18	4	46		101
1769	18	1				19	1814	30	11	9	40	2	92
1770	22	8				30	1815	40	19	5	39	6	109
1771	12	6				18	1816	34	17	5	50	17	123
1772	22	6				28	1817	21	18	1	43	14	97
1773	29	5				34	1818	43	18	2	52	10	125
1774	20	12				32	1819	33	19	0	56	13	121
1775	27	7				34	1820	43	13	1	65	14	136
1776	27	6	From			33	1821	40	30	0	66	18	154
1777	7	0	1771			7	1822	39	22	0	76	15	152
1778	5	0	to			5	1823	37	29	0	62	33	161
1779	6	0	1781			6	1824	47	23	0	69	18	157
1780	6	0	—			6	1825	39	21	0	62	23	145
1781	6	0	12			18	1826	29	24	0	70	28	151
1782	11	0	2			13	1827	28	34	5	68	23	158
1783	14	0	4			18	1828	25	29	21	69	17	161
1784	24	0	0			24	1829	26	19	17	82	1	145
1785	10	0	0			10	1830	20	20	26	94	1	161
1786	25	8	0			33	1831	33	25	18	76	8	160
1787	23	6	1			30	1832	22	28	24	70	11	155
1788	19	4	4			27	1833	43	24	21	68	20	176
1789	21	10	10			41	1834	37	25	20	63	26	171
1790	14	6	3			23							
1791	25	21	5			51	Total,	2,064	1,074	257	1,633	318	5,346
1792	37	11	6			54							

In the above Table those only who graduated at the institutions are reckoned.

In the seventh volume of this work, we published an Alphabetical List of the Graduates at all the Colleges in New England down to the year 1834. The following is a summary of the Graduates: The year in which the institutions were founded is placed over them.

Harvard.	Yale.	Brown.	Dartmouth.	Vermont.	Williams.	Bowdoin.	Middlebury.	Waterville.	Ambart.	Washington.	Total.
5,321	4,485	1,253	1,764	203	800	498	599	99	384	115	15,521

NOTICES OF NEW PUBLICATIONS.

1. *The Tuscan Questions of Marcus Tullius Cicero. Translated by George Alexander Otis, Esq., Member of the American Philosophical Society; Translator of Bott's History of the War of American Independence.* pp. 316. Boston: James B. Dow.

Mr. Otis is well known to many of our readers as the able and accomplished translator of the

great work of Charles Botta on the American Revolution—a work, which in several important respects, is the best which has appeared on that war. We rejoice, that Mr. Otis has presented in an English dress the Tuscan Questions of Cicero, which treat of great and noble subjects. Though we have not had opportunity to read but a few pages of the translation, and those

very cursorily, yet from the specimen we have seen, we are confident, that Mr. Otis has executed his undertaking (task it can hardly be called, since it is done *con amore*), in a spirited and accurate manner. We understand that John Quincy Adams, no inferior judge of such matters, has tendered his encouragement to the translator from the beginning, and that he expresses his full approbation of the mode in which the work is performed.

2. A Sermon on the Utility of a Permanent Ministry. *By the Rev. David T. Kimball of Ipswich, Ms.* pp. 24.

The text of this Sermon is 2 Kings iv. 13, "I dwell among my own people." The topic is very timely, and the considerations adduced by the preacher in favor of a permanent ministry are of great importance, and are handled judiciously. A permanent ministry promotes a strong attachment between a minister and his people; it enables him to adapt his instructions to the wants of his hearers; he can acquire and communicate more knowledge; the piety acquired under a permanent ministry is usually of a more deep and solid kind; a permanent ministry restrains an excessive love of novelty; gives firmness and stability to religious societies, etc.

3. Sermon on the Two Hundredth Anniversary of the formation of the First Congregational Church in Dover, N. H., Nov. 29, 1838. *By David Root, Pastor.* pp. 31.

A great variety of interesting facts are here embodied in relation to one of the oldest churches in the country. Some of the statements which Mr. Root brings forward are strikingly corroborative of the position in the discourse of Mr. Kimball just noticed. The average continuance of the fifteen ministers who have been settled over the church at Dover, has been but about ten years each.

4. A Sermon delivered at Sheffield, Ms., Jan. 6, 1839, by Rev. James Bradford, on the completion of a Quarter of a Century from his settlement over the Congregational Church in that place. pp. 47.

The church in Sheffield was organized Oct. 22, 1735. It has had but four pastors—Rev. Messrs. Jonathan Hubbard, John Keep, Ephraim Judson and James Bradford. The first was pastor twenty-nine years; the second twelve years; the third twenty-two years. Honorable to the church and the town and to the ministers is the fact that for more than one hundred years not one minister has been sent away from the people, or felt himself necessitated to leave them. Another equally interesting fact is that there has never been but one ecclesiastical society in the town, though for forty years, it has contained more than two thousand inhabitants, spread over a territory eight miles long and six broad. The Sermon is judiciously prepared, and will be read with much interest.

5. Address delivered before the Alumni Association of the College of New Jersey, Sept. 26, 1838. *By James M'Dowell, Esq. of Rockbridge County, Va.* pp. 51.

This Address is conceived in all the fervor of one nursed under a southern sky. It is a bold, heart-stirring appeal of a patriotic and noble-minded man. The main object is to enforce the importance of the continued union of the United States. It was delivered at the last commencement at Amherst College, and was received with great favor there, as well as at Princeton.

6. The Annual Address to the Candidates for Degrees and Licenses, in the Medical Institution of Yale College, Feb. 26, 1839. *By Thomas Miner, M. D.* pp. 20.

This Address is fraught with the most judicious advice, conceived in an affectionate spirit, and based on the most exalted Christian morality. Truly happy would it be for our country if all the members of the medical profession were guided by such principles as Dr. Miner here sets before them.

7. An Address at the Annual Commencement of East Tennessee College, Sept. 12, 1838. *By Joseph Estabrook, M. A., President of the College.* pp. 13.

Mr. Estabrook discourses on the general subject of the importance of collegiate education with much propriety and good sense.

8. A Discourse delivered before the Connecticut Alpha of Phi Beta Kappa, Aug. 14, 1838. *By Heman Humphrey, D. D., President of Amherst College.* pp. 23.

Dr. Humphrey describes some of the causes which are likely to prove detrimental to our colleges. These are an excessive spirit of competition among the different institutions; the poverty of a large and growing class of students; and a restless and meddling spirit of innovation. The remedies for these evils which are suggested are, first, the colleges must be better endowed; secondly, they ought to have a perfect understanding in respect to the terms of admission. These topics are discussed with Dr. Humphrey's usual discrimination and practical wisdom. The close of the Address rises into a high strain of eloquence.

9. A Sermon delivered at the Ordination of Rev. Cyrus Hamlin as a Missionary to Constantinople, Oct. 3, 1838. *By Rev. J. Maltby of Bangor.* pp. 40.

A valuable and striking comparison of primitive and modern piety.

We regret that we have not room to notice other interesting publications which we have received. We shall do it in the next number of the Register.

QUARTERLY LIST

OF

ORDINATIONS AND INSTALLATIONS.

JOHN PERHAM, Cong. ord. pastor, Industry and New Portland, Maine, Jan. 2, 1839.

ELEAZAR ROBBINS, Bap. inst. pastor, Waterborough, Me. Jan. 3.

NATHAN W. SHELDON, Cong. inst. pastor, Gray, Me. Jan. 23.

E. G. LEACH, Bap. ord. pastor, New Portland, Me. Feb. 27.

THOMAS MURRAY, Bap. ord. Evang. Hodgdon, Me. March.

STEPHEN ROGERS, Cong. inst. pastor, Bradford, New Hampshire, Dec. 20, 1838.

STEPHEN S. N. GREELEY, Cong. ord. pastor, Gilmanton, Iron Works, N. H. Jan. 31, 1839.

J. MULTON COBURN, Bap. ord. evang. Effingham, N. H. Feb. 21.

ABNER E. WARNER, Cong. ord. pastor, Milford, N. H. Feb. 28.

VELONA R. HOTCHKISS, Bap. ord. pastor, Poultney, Vermont, Dec. 29, 1838.

CHARLES FARRAR, Bap. ord. pastor, Felchville, Vt. Jan. 29, 1839.

THOMAS GORDON, Cong. ord. pastor, Barnard, Vt. Jan. 30.

JAMES JOHNS N., Cong. inst. pastor, Irasburg, Vt. Feb. 13.

AMBLER EDSON, Bap. ord. pastor, Plymouth, Vt. Feb. 21.

DENNIS POWERS, Cong. ord. pastor, Randolph, East, Massachusetts, Dec. 5, 1838.

SAMUEL H. PECKHAM, Cong. inst. pastor, Royalston, (South,) Ms. Dec. 13.

A. AUGUSTUS WOOD, Cong. ord. pastor, West Springfield, Ms. Dec. 19.
 HENRY JACKSON, Bap. inst. pastor, New Bedford, Ms. Jan. 1, 1839.
 GEORGE COOKE, Cong. ord. pastor, Amherst, (North,) Ms. Jan. 16.
 DANIEL DANA TAPPAN, Cong. inst. pastor, Marshfield, (North,) Ms. Jan. 23.
 TERTIUS D. SOUTHWORTH, Cong. inst. pastor, Franklin, Ms. Jan. 23.
 JAMES A. HAZEN, Cong. ord. pastor, Wilbraham, (South,) Ms. Jan. 30.
 J. G. WARREN, Bap. inst. pastor, Cabotville (Springfield) Ms. Feb. 7.
 THATCHER THAYER, Cong. ord. pastor, Dennis, (South,) Ms. Feb. 13.
 A. D. JONES, Unit. inst. pastor, Brighton, Ms. Feb. 13.
 THOMAS R. LAMBERT, Epis. ord. priest, Boston, Ms. Feb. 13.
 EDMUND H. SEARS, Unit. ord. pastor, Wayland, Ms. Feb. 20.
 CHARLES VAN LOON, Bap. ord. pastor, Westfield, Ms. Feb. 27.
 WILLIS LORD, Cong. inst. pastor, Providence, Rhode Island, Dec. 27, 1838.
 TIMOTHY O. TAYLOR, Cong. ord. pastor, Slatersville, R. I. Jan. 23, 1839.
 JOHN DOWLING, Bap. inst. pastor, Providence, R. I. Feb. 14.
 FRANCIS VINTON, Epis. ord. priest, Providence, R. I. March 8.
 HERMAN S. HAVENS, Bap. ord. pastor, Saybrook, Connecticut, Oct. 31, 1838.
 ANSEL NASH, Cong. inst. pastor, Vernon, Ct. Jan. 31, 1839.
 DAVID AVERY, Bap. ord. pastor, Bloomfield, Ct. Feb. 6.
 JOHN H. HUNTER, Cong. inst. pastor, Fairfield, East, Ct. Feb. 27.
 AMOS G. BEMAN, Cong. ord. evang. New Haven, Ct. March 8.
 CORNELIUS W. GILLAM, Pres. ord. pastor, Franklinville, New York, Feb. 1839.
 ALONZO WADHAMS, Bap. ord. Pastor, Covert, New York, Nov. 21, 1838.
 THOMAS JAMES, Pres. inst. pastor, Sauquoit, Union Village, N. Y. Dec. 5.
 WILLIAM H. DELANO, Bap. ord. pastor, Ira, N. Y. Dec. 6.
 ROSEWELL C. PALMER, Bap. ord. pastor, Hermitage Village, N. Y. Dec. 12.
 JOHN H. ROSCO, Bap. ord. pastor, Batavia, N. Y. Dec. 19.
 HENRY W. BELLOWES, Unit. ord. pastor, New York, N. Y. Jan. 2, 1839.
 SAMUEL HARLOW, Ref. Dutch inst. pastor, Shokan, N. Y. Jan. 15.
 JOHN MATTOCKS, JR. Cong. ord. pastor, Keesville, N. Y. Jan. 16.
 ALONZO WELTON, Cong. inst. pastor, Hamilton, N. Y. Jan. 23.
 JOSEPH R. PAGE, Cong. inst. pastor, Plymouth, N. Y. Feb. 6.
 A. C. BARRELL, Bap. ord. pastor, Leoni, N. Y. Feb. 7.
 ROSWELL PETTIBONE, Pres. inst. pastor, Canton, N. Y. Feb. 13.
 THOMAS WICKES, Pres. ord. evang. Salem, N. Y. Feb. 19.
 DANIEL STEWART, Pres. inst. pastor, Amsterdam, N. Y. Feb. 20.
 ISAAC BUTTERFIELD, Bap. ord. pastor, Cicero, N. Y. Feb.
 GEORGE N. ROE, Bap. ord. pastor, Hopewell, N. Y. Feb.
 CHARLES S. SCHENCK, Pres. inst. pastor, Hackettstown, New Jersey, Dec. 1838.
 J. B. McCREARY, Pres. ord. pastor, Great Bend, Pennsylvania, Nov. 17, 1838.
 ABRAHAM WADE, JR. Bap. ord. evang. Concord, Pa. Jan. 23, 1839.
 HENRY F. M. WHITESIDES, Epis. ord. priest, Philadelphia, Pa. Feb. 3.
 EDWARD WAYLEN, Epis. ord. priest, Philadelphia, Pa. Feb. 3.
 NICHOLAS HOPPIN, Epis. ord. priest, Philadelphia, Pa. Feb. 3.
 EDWIN WILSON WILTBANK, Epis. ord. priest, Philadelphia, Feb. 3.
 GEORGE W. NATT, Epis. ord. priest, Philadelphia, Pa. Feb. 3.
 MARSHALL W. LELAND, Bap. ord. pastor, Washington, District of Columbia, Feb. 3, 1839.
 PUTNAM OWENS, Bap. ord. pastor, Smithfield, Virginia, Nov. 19, 1838.
 T. D. HERNDON, Bap. ord. evang. Salem, Va. Dec. 24.
 CHARLES S. ADAMS, Bap. ord. evang. Salem, Va. Dec. 24.
 WILLIAM A. C. DIX, Bap. ord. pastor, Northampton Co. Va. Feb. 12, 1839.
 UPTON BEALL, Epis. ord. priest, Winchester, Va. Feb. 17.

WILLIAM BROOKS, Bap. ord. pastor, Mineral Church, Chatham Co. North Carolina, Dec. 16, 1838.

JOSEPH BROWN, Pres. inst. pastor, Marion District, South Carolina, Nov. 18, 1838.

DONALD J. AULD, Pres. ord. evang. Charleston, S. C. Jan. 6, 1839.

DANIEL D. BRUNSON, Bap. ord. evang. Edgefield, S. C. Jan. 20.

AUGUSTUS O. BACON, Bap. ord. pastor, Walthoursville, Georgia, Jan. 12, 1839.

L. A. WILLIS, Epis. ord. priest, Lexington, Kentucky, Jan. 30, 1839.

JESSE H. SMITH, Bap. ord. pastor, Bath, Ohio, Oct. 10, 1838.

HENRY MOORE, Pres. ord. evang. Greene, O. Nov. 10.

DANIEL B. MILLER, Pres. ord. evang. Greene, O. Nov. 10.

MILES DOOLITTLE, Pres. ord. evang. Greene, O. Nov. 10.

NORMAN BADGER, Epis. ord. priest, Troy, O. Dec. 2.

NATHAN S. BENHAM, Pres. ord. missionary, Hudson, O. Dec. 25.

WINTHROP CONVERSE, Bap. ord. pastor, Mansfield, O. Dec. 27.

JESSE MILLER, Bap. ord. pastor, Laughery, Indiana, Feb. 1, 1839.

ABIJAH BLANCHARD, Pres. inst. pastor, Melancthon, Michigan, Feb. 20, 1839.

E. B. EMERSON, Pres. inst. pastor, Brownstown, Mich. Feb. 20.

Whole number in the above list, 85.

SUMMARY.

Ordinations.....	61	STATES.
Installations.....	24	— Maine..... 5
Total.....	85	New Hampshire..... 4
		Vermont..... 5
		Massachusetts..... 14
		Rhode Island..... 4
		Connecticut..... 5
		New York..... 17
		New Jersey..... 1
		Pennsylvania..... 7
		Maryland..... 1
OFFICES.	61	Dist. Columbia..... 1
Pastors.....	61	Virginia..... 5
Evangelists.....	12	North Carolina..... 1
Priests.....	11	South Carolina..... 3
Missionary.....	1	Georgia..... 1
Total.....	85	Kentucky..... 1
		Ohio..... 7
		Indiana..... 1
		Michigan..... 2
		Total..... 85

DENOMINATIONS.

Congregational.....	23	1838. October..... 2
Presbyterian.....	15	November..... 7
Episcopal.....	11	December..... 17
Baptist.....	32	1839. January..... 22
Unitarian.....	3	February..... 34
Dutch Ref.....	1	March..... 3
Total.....	85	Total..... 85

DATES.

Congregational.....	23	1838. October..... 2
Presbyterian.....	15	November..... 7
Episcopal.....	11	December..... 17
Baptist.....	32	1839. January..... 22
Unitarian.....	3	February..... 34
Dutch Ref.....	1	March..... 3
Total.....	85	Total..... 85

QUARTERLY LIST

OF

DEATHS OF CLERGYMEN.

PEREZ CHAPIN, Cong. Freeport, Maine, Jan. 27, 1839.

JAMES CONVERSE, st. 67, Cong. Weathersfield, Vermont, Jan. 14, 1839.

WRIGHT HAZEN, st. 38, Meth. Greenwich, Massachusetts, Nov. 12, 1838.

LEVI WALKER, st. 28, Bap. Griswold, Connecticut, Feb. 2, 1839.

WILBUR FISK, D. D. st. 46, Meth. Middletown, Ct. Feb. 22.

WILLIAM PATTEN, D. D. st. 76, Cong. Hartford, Ct. March 9.

JOHN DOWE, et. 72, Meth. Belville, New York, Nov. 6, 1838.

ROSS CLARK, et. 29, Meth. Ledyard, N. Y. Nov. 20.

FREDERICK W. BURGESS, et. 27, Cong. Albany, N. Y. Dec. 23.

SAMUEL MERWIN, et. 61, Meth. Rhinebeck, N. Y. Jan. 1839.

ALEXANDER H. CROSBY, et. 32, Epis. Yonkers, N. Y. Jan. 4.

JAMES MOORE, et. 54, Free Will Bap. Darien Centre, N. Y. Jan. 24.

LUTHER CRAWFORD, et. 33, Bap. Brooklyn, N. Y. Feb.

JOHN CLARK, et. 71, Pres. New York, N. Y. March 22.

PETER SIMONSON, et. 39, Bap. Greenwich, New Jersey, Jan. 9, 1839.

HENRY SMALLEY, et. 74, Bap. Cohansey, N. J. Feb. 11.

SAMUEL HUGGENS, Bap. Philadelphia, Pennsylvania, Nov.

12, 1838.

THOMAS DICKINSON BAIRD, et. 66, Pres. Pittsburgh, Pa. Jan. 7, 1839.

A. K. RUSSELL, et. 59, Pres. Newark, Delaware, Feb. 6, 1839.

ROBERT C. JONES, et. 29, Meth. Virginia Conference, Virginia, Aug. 2, 1838.

THOMAS WASHINGTON, et. 64, Bap. Westmoreland Co. Va. Dec. 19.

JOSEPH COFER, et. 64, Bap. Isle of Wight Co. Va. Jan. 4, 1839.

SAMUEL HOUSTON, et. 81, Pres. Rockbridge, Va. Jan. 20.

J. A. McNEILL, Pres. Wilmington, North Carolina, Oct. 1838.

AUSTIN GORE, Meth. Alabama, July 25, 1838.

S. W. FRAZIER, Pres. New Orleans, Louisiana, Dec. 9, 1838.

THOMAS H. NELSON, et. 63, Pres. Knoxville, Tennessee, Feb. 25, 1839.

FRANCIS A. DIGHTON, et. 26, Meth. Barnesville, Ohio, Dec. 26, 1838.

CHARLES A. DAVIS, et. 23, Meth. Farmington, O. Jan. 7, 1839.

WILLIAM SPENCER, et. 70, Bap. Jacksonville, Illinois, Sept. 14, 1838.

DANIEL FRALEY, et. 53, Meth. Pekin, Ill. Sept. 19.

SAMUEL HOWARD, Meth. Ill. Sept. 27.

SPENCER W. HUNTER, et. 37, Meth. Ill. Oct. 18.

HIRAM GEARING, Meth. Arkansas, Sept. 16, 1838.

— MITCHELL, Am. Missionary, Cong. Singapore, Oct. 3, 1838.

Whole number in the above list, 35.

SUMMARY.

AGES. STATES.

From 20 to 30.....	6	Maine.....	1
30 40.....	5	Vermont.....	1
40 50.....	1	Massachusetts.....	1
50 60.....	3	Connecticut.....	3
60 70.....	7	New York.....	8
70 80.....	4	New Jersey.....	2
80 90.....	1	Pennsylvania.....	2
Not specified.....	8	Delaware.....	1
—	—	Virginia.....	4
Total.....	35	North Carolina.....	1
Sum of all the ages specified.....	1,370	Alabama.....	1
Average age.....	50 3-4	Tennessee.....	1
		Ohio.....	2
		Illinois.....	4
		Arkansas.....	1
		Not specified.....	1
		Total.....	35

DENOMINATIONS.

DATES.

Congregational.....	5	1838. July.....	1
Presbyterian.....	7	August.....	1
Episcopal.....	1	September.....	4
Baptist.....	8	October.....	3
Methodist.....	13	November.....	4
Free Will Baptist.....	1	December.....	4
Total.....	35	1839. January.....	10
		February.....	6
		March.....	2
		Total.....	35

GENERAL SUMMARY,

Of Ordinations and Installations for the year ending April 1, 1839.

Ordinations.....	189	Rhode Island.....	9
Installations.....	101	Connecticut.....	22
Institution.....	1	New York.....	56
—	—	New Jersey.....	6
Total.....	291	Pennsylvania.....	26
		Delaware.....	3
		Maryland.....	3
		Dist. Columbia.....	6
		Virginia.....	9
		North Carolina.....	3
		South Carolina.....	6
		Georgia.....	1
		Tennessee.....	1
		Kentucky.....	3
		Ohio.....	13
		Michigan.....	4
		Indiana.....	3
		Illinois.....	1
		Total.....	291

DENOMINATIONS.

Congregational.....	103	Total.....	291
Presbyterian.....	55		
Episcopal.....	39		
Baptist.....	71		
Methodist.....	1		
Dutch Reformed.....	5	1838. February.....	1
Lutheran.....	2	April.....	19
German Reformed.....	3	May.....	22
Free Will Baptist.....	1	June.....	24
Unitarian.....	11	July.....	18
		August.....	9
Total.....	291	September.....	37
		October.....	33
		November.....	31
		December.....	33
		1839. January.....	22
		February.....	34
		March.....	3
		Vermont.....	18
		Massachusetts.....	63
		Total.....	291

GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1839.

AGES.	New York.....	17	
From 20 to 30.....	8	New Jersey.....	4
30 40.....	15	Pennsylvania.....	7
40 50.....	12	Delaware.....	1
50 60.....	6	Maryland.....	2
60 70.....	14	Dist. Columbia.....	1
70 80.....	12	Virginia.....	6
80 90.....	4	Georgia.....	2
90 100.....	1	Alabama.....	2
Not specified.....	22	Louisiana.....	1
		Arkansas Territory.....	1
Total.....	94	Tennessee.....	2
Sum of all the ages specified.....	3838	Kentucky.....	1
Average age.....	53 1-3	Ohio.....	6
		Michigan.....	1
		Illinois.....	5
		Missouri.....	1
		Not specified.....	2

DENOMINATIONS.

Congregational.....	24	Total.....	94
Presbyterian.....	19		
Episcopal.....	5		
Baptist.....	20		
Methodist.....	18		
Dutch Reformed.....	1	1837. December.....	1
German Lutheran.....	1	1838. January.....	1
Trinitarian.....	1	March.....	5
Free Will Baptist.....	1	April.....	5
Unitarian.....	1	May.....	8
Not specified.....	3	June.....	3
		July.....	3
Total.....	94	August.....	7
		September.....	13
		October.....	14
		November.....	11
		December.....	4
		1839. January.....	10
		February.....	6
		March.....	2
		Connecticut.....	11
		Total.....	94

STATES.

JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

MAY, 1839.

WHAT IS THE MOST APPROPRIATE AGE FOR ENTERING ON
THE ACTIVE DUTIES OF THE SACRED OFFICE?

To the Rev. Dr. Cogswell, Secretary of the American Education Society:

MY DEAR BROTHER,—In compliance with your desire, I have undertaken to express my thoughts in relation to this subject. To my own mind the question stated above appears to be one of serious importance; certainly it is one of much practical interest to some of the youthful portion of our religious community.

The laws of our Commonwealth, and of all civilized countries, have fixed a time when the rising generation are to be considered as full-grown, or mature; and when that period arrives, they are thenceforth entitled to all the rights and immunities of those who are free from restraints, excepting such as the laws of the land impose upon all the members of the community. In other words, they are no longer under the control of parents and guardians, but entitled to act for themselves, agreeably to their own choice and inclination. Among us, the period in question is fixed at the age of *twenty-one*. There is some difference, however, in respect to the legal period of maturity in different countries; but this is of little importance in regard to the matter now under consideration.

The fact that *mature* age commences, in the view of our laws, at the age of twenty-one, shows, of course, a general persuasion in our community, that youth commonly become qualified at that period for the active duties of life, and fitted also to regulate them according to their own discretion. There must be some good ground for such a persuasion, in the view of experience; else the law in relation to this subject would long since have been changed, by parents anxious for their children and deeply interested in their welfare. My own persuasion, at least, is, that the law in question is founded upon just views of this subject, and needs no change.

But the determination of the question: At what age shall youth be considered as sufficiently mature to assume the rank and rights of *citizens*? will by no means settle the question: At what age can they most appropriately, or to the best advantage, enter upon the active duties of the sacred ministry? Men can be more easily qualified for the ordinary business of life, for agriculture, manufacturing, or commerce, than for the ministry. This is truly a *great*, as well as a good work; and well may every one that undertakes it say: "Who is sufficient for these things?"

To me it appears, that the first inquiry which a serious mind would be naturally disposed to make, is, *Whether the Scriptures have any where made a decision in relation to the question before us?* To this subject, therefore, I will first direct my attention.

Under the Jewish dispensation, particular as the laws of Moses are in respect to most of civil or religious arrangements, I find nothing decisive with regard to the matter before us. No time is fixed by the Jewish law, when a child is to be free from all control of the parent. It would rather seem to be the fact, that so long as the Hebrew parent lived, he was considered as retaining his parental authority.

In regard to matters of a strictly religious nature, moreover, we cannot easily draw a parallel between the ancient and the new dispensation. There was no order of men, whose appropriate and exclusive business was *teaching*, set apart by the laws of Moses. The Levites, who were the *sacred* tribe, instead of being mixed among the people every where, were directed to dwell in separate cities and villages, and to enjoy their own appropriate inheritance. Those who were selected as priests, from among the descendants of Aaron, and whose duty it was to superintend the services of the temple, were not specially enjoined to become *teachers* of the people, except as questions of religious rites and ceremonies, or of religious dues, were concerned. The reading of the law, in the temple, is indeed enjoined; and the wants of the Jewish nation finally introduced *scribes*, whose business it was to copy and explain the law; but there was nothing among the Jews until after the Babylonish captivity, that resembled the regular *pastoral* office of the Christian dispensation. *Prophets* were indeed preachers of righteousness; but their office was occasional, and always extraordinary.

In confirmation of these views, it needs only to be stated, that we have no notice of *synagogues*, (corresponding to our churches, or places of public worship,) until after the Babylonish exile. In our Saviour's time, synagogues were common; and that the reading of the Scriptures in them, accompanied by addresses to the assembly convened, was customary, is plain from the account of what passed in the synagogue at Nazareth, Luke iv. 16, seq., as well as from what James says, Acts xv. 21.

We cannot make out, therefore, any specific comparison between the Jewish and Christian priesthood; so different were the respective duties of each. Something, however, of importance may still be learned, from adverting to the Levitical ordinances, in respect to the time, when they who served the tabernacle should enter upon the active duties of that office.

In Numb. iv. 3, 23, 30, 35, 39, 43, 47, it is declared, that such as performed various duties in transporting from place to place the tabernacle and its appurtenances, should be thirty years of age; and also that this duty should not be exacted of them beyond the age of fifty. But as Moses did not expect that the Hebrews would always be wandering from place to place, it would seem, that when the duty of *bearers* should cease, other duties necessary in order to continue services of a religious nature, must be performed under appropriate regulations, which must also be prescribed. To duties of this latter kind I think we are to understand the Jewish lawgiver as adverting, when he ordains (Numb. viii. 24), that Levites of the age of twenty-five should enter upon service. Considered in this light, there is no contradiction between the two passages to which I have now adverted. It is obvious, that as the tabernacle and all its appurtenances were to be borne on the shoulders of men, while the Hebrews were marching through the deserts of Arabia, so the most firm and robust period of life would be required for such a service; while those who were to do services in or about the tabernacle, that pertained only to religious rites, might commence their duties at the earlier period of twenty-five years of age.

All that at present interests us in regard to this matter, is, to know at what period the great Jewish legislator considered men as attaining to full maturity. In the ordinances already noted, we may gather something to satisfy us in respect to this question. But, so far as I know, there is nothing in the Scriptures which regulates definitely the period in which the priests who performed sacrificial and other services within the temple, should enter on the duties of their office.

Let us come down, then, to the period in which our Saviour lived. At what age did he enter on the duties of his ministry?

Luke has given us satisfactory information in respect to this question. In chap. iv. 23, he says, that Jesus, at the time of his baptism, (and therefore of his entering on the duties of his ministry,) "began to be about *thirty* years of age." John the Baptist, who was but six months older, and had already been, for a short period, performing his duties as a forerunner of the Messiah, must of course have entered on the duties of his office, when of nearly the same age.

The question has often presented itself to my mind, when reflecting upon

the facts thus recorded by Luke, how or why the Saviour could or did put off the commencement of his ministry to so late a period of his life. There was a world to be redeemed by his ministry and his death; and every hour that these were delayed, saw thousands sent to the bar of God, without the light of salvation, and destitute of the hopes which the gospel inspires. Every year witnessed the death of more than twenty-five millions, on whom the light of truth had never dawned. How could a heart filled with such benevolence as he cherished, —a love which brought him down from the abodes of glory, and induced him to lay aside (as it were) the splendors of divine majesty, that he might take on him our nature, and suffer and die for our redemption—how could he, after he had “become flesh and dwelt amongst us,” thus protract the period when he should complete his great and glorious work, and spend so much of his time in a limited family circle, and in domestic employments at Nazareth? As often as I ask this question, so often am I constrained to wonder at the eagerness and impetuosity of some young men, in respect to the active duties of the ministry, and to inquire, whether they have a greater work to perform than the Saviour had; or whether they feel their official duties to be more urgent than he felt his to be. Is the world now in a perishing state? Truly it is; at least by far the greater portion of it is perishing. But was it not still more so then, when all the light that existed, was concentrated on one little spot, less in dimension than the State in which we live? There is no avoiding the conclusion, then, to which we come by pursuing this train of thought. Either the Saviour must have been wanting in benevolence, or he must have judged that a great work is best undertaken, and may be best performed, at a period of life when all the faculties are in a good degree mature. I can see no reason that should hurry young men at the present day precipitately into the ministry, which, if it be truly valid, would not have urged itself on the Saviour’s mind, with ten thousand thousand times as much force as it can be urged on theirs.

I would that this view of the subject might be more deeply impressed on the minds of many of our religious young men, than it appears hitherto to have been. I can scarcely persuade myself that it would not serve greatly to moderate the precipitancy which now and then marks the course of some, and sends them into the sacred office, to engage in its difficult, its high and holy duties, before they have attained a maturity either of body or of mind, but more especially before they possess a maturity of intellectual power and acquisition.

I may add, moreover, that in regard to the Saviour, we cannot properly suppose that there was not a sufficient *mental* preparation for his work, long before he entered upon it. As *man*, we know that his knowledge was gradually acquired, in a manner not unlike our own. The Evangelist testifies, that the child “Jesus increased in wisdom, and in stature, and in favor with God and man.” But this increase was, beyond all doubt, extraordinary and rapid. At the age of *twelve* we find him in the temple, in the midst of the learned doctors of the law, “both hearing them and asking them questions.” We have the testimony of the Evangelist, also, that “all who then heard him, were astonished at his understanding and his answers.” Long before he was thirty years of age, therefore, he was prepared, no doubt, so far as the acquisition of knowledge was concerned, for the great work which he had undertaken. Why then did he not sooner begin that work? It is not easy to give any other answer, than that he paid such deference to the common feelings of men in regard to *propriety*, as concerned with this matter, that he would not incur the reproach of having entered on a business so difficult, and of such high importance, before his powers both bodily and mental were fully matured.

Can it then be an object of commendable ambition at the present time, to rush into the work of the ministry before such a maturity is or can be attained? Shall our beloved youth seek for a glory which the Saviour did not think it proper to desire? Shall they rush upon the duties of an office, which he thought fit to defer until his full maturity, although the redemption of a world was suspended during the interim? These are serious questions indeed, and they ought to be seriously examined and well weighed.

That I am correct in these suggestions respecting the delay of our Saviour to entering on the active duties of his ministry, seems to me the more pro-

bable, because of the well known fact, that the Jews fixed upon thirty years as being the usual period of maturity. One circumstance, of a peculiar nature, seems plainly to indicate that such was the case. Origen, who flourished during the first half of the third century, tells us in the preface to his *Commentary on the Canticles*, that this book was not permitted to be read among the Hebrews, until they attained to the age of thirty years. The reason was, that youthful passions and the want of mature judgment might easily misconstrue and pervert it; as indeed they have often done among us. Jerome, the learned translator of the Hebrew Scriptures, who flourished in the latter part of the same century, repeats the same account, in his preface to the book of Ezekiel. It is well known, also, that the modern Rabbins have enforced the same prescription.

With facts like these before us, we may the more confidently believe, that a regard to public feeling among the Jews in respect to the age of maturity, induced the Saviour to put off his great work, for a season, on which work he might have entered at an earlier period.

Why then should our young men think their time lost, when they defer entering upon the active duties of the ministry for a while, in order that they may become more fully prepared? Certainly their preparation, be it the best which they can possibly make, can never be compared with his. Their time, then, which is spent in completing it as far as possible, is never ill-spent. They have the best of all examples before them, for entering upon their work *in a state of full maturity, and with great deliberation.*

I will only add here, that considerations of this nature are all strengthened by the well known fact, that in the East, where the Saviour was born and lived, mature age in a physical respect is attained from two to three years sooner than in our own country.

There are other considerations, connected with scriptural precept, which deserve our particular notice. The apostle, in describing the qualifications which a bishop or pastor ought to possess, says, among other things, that "he must not be a *νεόφυτος*, i. e. a novice." This may mean, that he should not be a *recent convert*; and so it has been more usually explained. But the reason which the apostle connects with this precept, shows that something more than this is meant: *Not a novice, lest, being puffed up, he fall into the condemnation of the devil.* Now the mere fact that one has been recently converted, does not seem to be adequate to explain the danger which Paul here says must be guarded against. But if one is a novice in preparation for the ministry, and rushes into it before he is duly prepared, confiding in his own attainments, and looking down, it may be, with a degree of scorn or of pity on those whom he thinks to be making slower progress, he is the man, who is most likely to be *πυρωδεῖς, puffed up or inflated*, and in this way to fall into that condemnation which pride and vanity never fail to bring on those who cherish these passions. A young man with slender attainments, but gifted with an easy flow of speech and popular address, who is elated with the praise bestowed by the multitude on these showy qualifications, can scarcely escape the temptation which is laid for him, while in these circumstances, by the great adversary of all good. If a young preacher is much praised and admired at the outset of his course, it is indeed one of the most trying and dangerous of temptations which can befall him. Above all is this the case, when his knowledge respecting his work is so small, that he is no proper judge whether the praise he receives is well or ill bestowed. If such a state of things does not bring on ruin to his usefulness in its train, it will be only because divine mercy interposes in a special manner, and saves him from it.

It was against such danger, as it seems to me, the apostle warned those who were desiring to take the pastoral office. *Not a novice*; no, neither a novice in age, nor in religious experience, nor in acquirements. To be a novice in either, exposes any one, to say the least, to great danger; which should, if possible, be prudently avoided.

I have done with mere scriptural facts and precepts in relation to this subject; and now will turn my attention, for a few moments, to considerations which result from them, from experience, and from the general nature of the case before us.

I shall doubtless be asked, Whether the age of thirty years ought to be fixed upon in all cases, for commencing the active duties of the ministry? To this I would promptly answer in the negative. The Scriptures have given no direct precept in relation to this subject; and therefore we are not bound to exactly such a period. But the reason and nature of the case, to which the holy Saviour seems to have paid so much regard, make it obligatory on us not to rush precipitately on this great work. Novices in age, or experience, or knowledge, should keep back, and wait with patience for the requisite qualifications. There is no precept, and no example in all the Bible, which encourages them to hurry to the commencement of active duties in the ministry. While on the one hand, a *novice* is forbidden to enter upon this work; on the other, those whose duty it is to introduce men into the sacred office, are required to "lay hands *suddenly* on no man." 1 Tim. v. 22. Can it once be imagined, that the apostle who gave these precepts, did not look with as much compassion on a world perishing in iniquity, as the Christian churches of the present day entertain? Did he not as well know the ardor of the pious youthful mind to enter upon the great and good work of the ministry—a work which he commends any one for desiring? 1 Tim. iii. 1. Surely he did; nay, I may go much farther. No man, since his time, has understood the extent, the difficulties, and the importance of this work so well as he. To his opinion, therefore, it is becoming in us to pay the highest deference.

Without saying, then, that no man ought to enter on the work of the ministry until he is thirty years of age, I would simply say, that he ought not to enter upon it until he has attained a good degree of maturity of body, mind, and preparation. The work is too high and holy to be well performed by a novice.

If the question be still urged, whether I would fix upon any *definite* year as the standard in respect to limitation; my answer is, that I would not fix on any as an invariable standard. Could I be assured respecting any young man, that he would obtain a liberal education by the time he is twenty-one, twenty-two, or twenty-three years of age, I would say, as a general rule respecting this subject, that the age of twenty-five for entrance on the duties of the sacred office, might be the proper time, in case he had become a Christian before he was twenty years of age. At the age of twenty-five, Moses permitted the Levites to perform the duties which bore an immediate relation to the rites of the sanctuary. My opinion, however, is not grounded on this circumstance; but I would have great regard to the fact, that he deemed this age to be in a good degree mature, and that we have reason also in many, or perhaps in most cases, to view it in the same light.

Even here, however, circumstances may alter cases. A young man, who from childhood has been imbued with knowledge and trained in the sciences, has attained of course, at the age of twenty-five, if he has been even moderately industrious, to a good degree of *intellectual* preparation for the work of the ministry, provided that he has superadded to his literary attainments a theological education. Such a youth, if he became a Christian at an early period, might be justly regarded as no longer a *novice*, at the age of twenty-five. I could not hesitate to commend an entrance upon his work at that period, after such a preparation. There are cases, moreover, of unusual precocity of talent and of judgment, where, with good reason, a young man might still earlier enter upon the duties of the ministry. Very different are the circumstances of young men, also, in respect to the attainment of experience in matters of religion. Some individuals are so situated, that in quite early life they have engaged in many, or even in most of the active duties of a pastor. They are not novices, therefore, in this respect. So soon, then, as their other qualifications will permit, they may be introduced to the sacred office.

Others again have been in a condition which admitted of little experience in the active duties of religious teachers; or perhaps their youth and diffidence occasioned them to shrink from entering on the performance of such duties. Here then there is a defect in their preparation. They have not yet passed their *novitiate*. Let them patiently wait, therefore, until they acquire some experience, and receive some discipline in this important matter.

In a word, the nature of the case as now before us shows, that no one definite

year, after the period of twenty-one, can be always and invariably fixed upon, as the most appropriate period for a young man to enter upon the sacred office. The general answer is as before stated : "Not a *novice*, in age, experience, or information."

If our youth could be satisfied, that when they enter the ministry at the age of thirty, they cannot consider themselves as belated, or like to "those who are born out of due time," it would be a matter of no small importance. Gladly would I cheer the desponding minds of many excellent young men, who entertain the fear that they shall be considered as it were almost in the light of intruders, in case they should come into the ministry after they are thirty years of age. Is it not enough to point to Him whose ministry redeemed a world, and say : "Now Jesus himself began to be about thirty years of age," when he was baptized by John, and entered upon his public office ?

Farther than this I can go, with full conviction that the way is plain before me. If a young man can enter the ministry by the time that he is even thirty-five years of age, there is nothing discouraging in his case. He has then before him the prospect of twenty-five or thirty, perhaps thirty-five or even forty years of maturity and usefulness. He may indeed die within a short period ; and so may the young man who enters upon the ministry by the time that he is twenty-one years of age. Nay, the latter is more likely, in the natural course of things, to come to an early grave. His undertaking is too weighty for his period of life ; and often do young men of this class sink beneath their burden. Now if we consider, that from seventeen to twenty years is the average period of ministerial life and usefulness, why should he who enters upon the ministry even at the age of thirty-five, be disheartened, and think that there is little or no prospect of his usefulness ? He ought not to think so.

Beyond this period, I should not deem it best for men in general to enter upon the work of the ministry. If they do, they are in great danger of being *laymen* all their lives. Habits formed before the age of thirty-five, are not easily broken up ; and certain it is, that a man who is not in a condition to attain in all respects proper *clerical* habits and manners, must have before him but a moderate prospect of usefulness. Yet even here I would not make the rule like the laws of the Medes and Persians. Cases now and then occur, where a man's previous education and habits of life have been such, that he can enter upon the duties of the ministry at forty, or even a later period, with the hope of doing much good. I could easily point to examples which would illustrate and enforce this position ; but I deem it unnecessary.

Briefly to sum up what has been said in respect to definite periods of life, when one may enter upon the active duties of the ministry, I would say : *From twenty-five to thirty is the GOLDEN AGE ; from thirty to thirty-five the SILVER ONE.* Beyond this, or short of this, is usually too late or too early. But this last position is not designed to be absolute and universal. There may be special cases, where an exemption from it may not only be just, but highly expedient.

Shall I be told, that I claim more maturity for the work of the ministry than is claimed by the civil law for the duties and responsibilities of a citizen ? I concede that I do. But at the same time I must be allowed to repeat what I have in substance already suggested ; which is, that the work of the ministry requires more maturity and more preparation, than the duties of a citizen. This simple consideration is sufficient to justify all which I have said in relation to this subject.

One consideration more should be suggested, in order to explain the somewhat indefinite manner in which I have marked out the period proper for entering on the work of the ministry. Nothing can be plainer or more certain, than the difference which exists as to the earlier or later development of talents in young men ; the diversity of their opportunities for early education ; for experience in religious matters ; for acquaintance with men and things ; and, in a word, for all that training which would fit them for pastoral duties and usefulness. When such is plainly and undeniably the fact, how can a definite *day*, or even *year*, be fixed on, as the only appropriate time for entrance on the ministry ? We must, therefore, consider what has been already stated, in relation to this subject, as well grounded in experience and in the nature of the case.

If the remarks already made are just, it would seem to follow, that haste or precipitancy in entering on the active duties of the ministry, is unbecoming and improper ; yea, more than this, for it is highly perilous to the reputation and usefulness of the ministry. I do not pretend that the proposition is so broad, that it may prefer a proper claim to be considered in the light of a *universal* one, to which no exceptions can be allowed. There have been, and are, cases in which men have been converted at somewhat of an advanced period of life, and have speedily entered on the duties of the ministry, and done much good. In all such cases, however, there is something extraordinary, either of preparation in the way of scientifical attainments, or of manner, or of piety, or of benevolent and ardent temperament ; or, perhaps, of all these combined. Cases like these no more furnish a general rule of prudence and propriety, than the case of Paul furnishes a general rule respecting the regeneration and conversion of sinners. God can operate always as he did in the case of Paul, i. e. he has the natural power to do so ; but this is not the order which he has established for the dispensations of his grace. He could call men into the ministry at the age of seventy, eighty, or even ninety, and more ; but he does not do this, nor does he intend usually to do it. There is a natural unfitness in such a case, be the religious attainments whatever they may. The most severe and laborious of all engagements into which men can enter, are not destined for those who begin to be incapacitated in the course of nature, for ordinary civil and social duties. We do not expect, therefore, that men will *become* pastors at an advanced period of life. Enough if they can continue to be so at that period, by the aid of all their previous experience and training.

In the kingdom of *grace*, there is no small resemblance, with regard to economy, to the kingdom of nature. God works by *appropriate* means. The fact that few in later life are converted and become true members of the spiritual church, is conceded as well known to all who are conversant with religious matters of a practical nature. But why is this so ? The soul of an aged man is as precious in itself as the soul of a youth ; yet God most usually selects the youth, and passes by the aged. Has he not, then, some important end in view, when he does so ? Undoubtedly he has ; and this is, that those who are early introduced into the school of Christ, become more expert disciples, make higher attainments, and become more extensively useful, and for a longer period, than if they are brought in near the close of a long life. The Saviour intends that the disciples shall be employed in his service ; he usually calls them, therefore, at a period when they may become most *efficient* in that service.

Why should we overlook these obvious facts, from which important deductions may be drawn ? We ought not to overlook them, nor even to forget them. In their light we may see, that youth is the proper period of preparation for the ministry ; while maturity is the proper period for the performance of its active duties.

I have said that it is *perilous* to the reputation and usefulness of the ministry, when young men rush into it with precipitation and without due preparation. I have seen the experiment often enough to be satisfied that this is true. I have never known a young man do so, who has not afterward, if he possessed good sense and piety, been brought to sore repentance for his rashness. In a little time, all his stock of knowledge is exhausted. He has neither leisure nor inclination to acquire more. Not leisure ; because his active duties are so numerous as to leave him very little time for study : not inclination ; for he has not gone far enough in the field of theological study, to acquire a taste for investigating it, and pushing on vigorously in his efforts to traverse it. What is the consequence ? Every man of sense may easily answer this question. The consequence is, that when he has made one revolution round his small orbit, he begins another in the same track. When he has gone twice round, and commences a third, his people, already uneasy and apprehensive of no additional instruction, begin to manifest their uneasiness, and utter their complaints. This is followed speedily by mutual alienation of affection and of confidence ; and this of course ends in a separation of the parties. The pastor then goes to another church, to begin the same rounds, and to end them with

the same catastrophe. By the time he has gone through some half a dozen of these, all the churches become suspicious of him, and he is left, in his advancing age, without a home, and without a flock to feed; and if he is not a Christian of more than ordinary humility and benevolence, he will become invidious toward all successful ministers, and in the end a kind of universal hater of men.

Such is the usual course and doom of rashness and precipitancy in entering on the active duties of the ministry. The exceptions to this, (and such there are,) are not numerous enough to be brought into the account, when we are canvassing the question, what the *general rule* should be.

The station which I have occupied for the last twenty-nine years of my life, has given me opportunity for somewhat extensive observation of facts, which have a bearing on the subject now before us. The more I have seen, the more confirmed have I been in the sentiments that I have just expressed.

Often, much too often, have young men that have joined the Seminary here, become impatient under the protracted period of three years, which our laws demand for completing their preparation. Many have been the expedients which have been hit upon by some in order to evade the force of our laws, which absolutely demand a *completion* of such a course, either here or at some other theological seminary. I might mention some cases of breaking away, that are of a nature adapted to give pain to an honest mind, and seemingly irreconcilable with downright honesty and truth. And why such hazardous attempts as these? Merely because of impatience at delay. Nothing would answer any purpose, but to be actually preaching. 'There,' say they, 'is a perishing world—there the outstretched hands of the churches imploring aid—there the missions languishing for want of men; and they feel a burning and even an unquenchable zeal to be warning sinners and comforting Christians. If God designs them for usefulness—about which they have no misgivings—then he will qualify them, even as he did Paul; and to be taught by his Spirit, is better than to drink in at the fountains of science which are merely human.' Thus they have persuaded themselves, that they merely obeyed the call of God in breaking away from a protracted course of preparation; nay, that the young men who patiently submit to this course, and even desire still another year for preparation, must be wanting in benevolence and efficiency.

Our Seminary is never free from some such young men as I have now described. But while these, in their own behalf, put to the score of their benevolence and piety a great portion of their urgent zeal to break away from a due preparatory course of study, my observation leads me to conclude, that in most cases there is quite as much vanity and self-esteem, as there is benevolence, in their forward spirit; and that if they knew themselves better, and the greatness of their undertaking in a more adequate manner, they would sit down with great quiet and diligence to a *full* preparation.

I have my doubts, however, whether minds of such an order can be tamed by any thing but experiment. This I well know, that the collected wisdom and energy of all the faculty of this Seminary, has not been able, in many cases, to alter the determination of some young men. Their feeling seemed to be, that the salvation of the world was suspended on their immediate and undelayed efforts in the ministry. God called them; and they must hearken to his counsel rather than to that of men.

Even down to this very hour, there is a portion of our community, yes, even of our ministers, who look with decided disapprobation on so much time spent in preparation for the ministry. Why should it be strange then, that some of the young men, who are to engage in this work, and have ardent feelings and limited views, should sympathize with them?

There is nothing *strange* in it; and yet there is something in it which calls forth my most sincere regret. We have seen such young men issue prematurely from this Seminary, and go through the round of experience which I have already mentioned. But never in a single case have we seen one, who had good sense and piety, although he had formerly acted under erroneous impressions, who did not in the sequel most sincerely deplore the false steps he had made, and express an ardent wish that he might live his life over again, with the experience which he had already acquired, and be able to make more

thorough and effectual preparation for the ministry. Indeed, it is rare to meet with a student of this Seminary, that has taken a full course of study, who does not, after four or five years' experience in the ministry, wish that it were in his power to come back and protract the period of his preparation. Good sense and experience necessarily engender such desires as these.

Most sincerely do I wish that these views, which have been forced upon me by long and repeated experience, might be seriously weighed by all young men in a state of preparation for the ministry. They would help to render them very patient under the protracted period of their preparation; above all, when that preparation might be completed by the age of thirty, or even of thirty-five.

It must not be supposed, however, after all which I have said, that the Faculty of this Seminary take the position, that *all* who go into the ministry must go through a regular course of study in a theological seminary, or even in a college. We never have once thought of maintaining such a position. In the primitive age of Christianity, there were different orders of men in the ministry, who were diversely qualified. There were apostles, prophets, evangelists, teachers, preachers, and even others still. So it may and should be now. I do not mean, that all these orders, with the same names and offices should exist; for some of these were *extraordinary*, and therefore temporary. What I mean is, that men of different degrees of acquisition, and different kinds of talent, may be admitted to the ministry, with profit to the church. Some begin preparation for this work so late in life, that they ought not to go through a nine or ten years' course of preparatory study. They may be very useful, by their sound sense and solid piety, in a humbler grade of action. It is not the less honorable in the sight of God. But let none of those who have talents and opportunity to cultivate them, neglect to do so. **KNOWLEDGE IS POWER.** It is so in the church, as well as out of it. Else why did the Saviour choose a man that had been brought up at the feet of Gamaliel, to convert the Gentile world, and not select one of the *twelve*, not even the disciple who leaned on his bosom? *Men cannot teach what they do not know*; and men cannot bring out of their treasures things new and old, who have laid up neither. Such is the short and simple account of this whole matter.

Nor can it be said, with justice, that the primitive age of Christianity employed teachers who were introduced into their office with but little delay. How long were the apostles under the teaching of Jesus himself? What does Paul mean, when he says that a teacher must be *διδαστικός*, i. e. *fitted to teach*? And what, when he says that he must *not* be *τεράπυτος*, i. e. *an unexperienced man*? Besides; even if it could be shown, that men in the primitive age came speedily into the teacher's office, it would do nothing toward establishing views opposite to those which I have inculcated. The Spirit then bestowed extraordinary and miraculous gifts; we do not expect them now, and have no right to act on the presumption that they will be bestowed. Knowledge is then an aid which must be sought, in order to qualify men for the great business of teaching.

I have only to add, that I do most sincerely entreat every young man, who looks forward to the sacred office, to consider well this subject, and not to act with hurry and precipitation in respect to it. I would hope, moreover, that what I have said will encourage many excellent young men, somewhat advanced in the period of their youth, not to forego the work of the ministry, because they must come into it somewhat late. Should the views I have now suggested be subservient to either of the purposes just named, I shall not have undertaken in vain to make this brief communication. Yours truly,

M. STUART.

Theol. Seminary, Andover, April 4th, 1839.

AMERICAN EDUCATION SOCIETY, AND ENGLISH EDUCATIONAL INSTITUTIONS.

[From the English Correspondent of the New York Evangelist.]

THEIR is no institution in your country that excites greater interest among Christians in this land, than the one above named, when its magnitude and its objects are brought before them. They are surprised at two things: first, at the immense number of its beneficiaries; and, secondly, at the liberality of its constitution—the former being more than double the number than can be found in all our theological institutions, belonging to evangelical denominations, which have specifically in view the education of a rising ministry; the latter being so different from what exists in our institutions. Each denomination has its own seats of learning, and its separate circle of supporters, who patronize (speaking generally) their own sect. I am, of course, not including the students in our English and Scotch universities, who are preparing, as for a *mere profession*, for the state churches. The question has been again and again asked, "Why is there no similar institution in Britain with your Education Society? Do we not need as many ministers as you do? and are not the wants of the world so great, as to call for multiplied efforts? I greatly fear that we are not prepared for such a magnificent and useful society. Allow me to state a few reasons, which will, perhaps, lessen the surprise of some of your readers, who are disposed to reproach us for the absence of such an institution. There has been, till very lately, a mighty obstacle thrown in the way of a liberal education among Dissenters: the universities of England were closed against them, unless they were prepared to compromise their principles, and be guilty of perjury. If a few entered at Cambridge, to study general literature, and proceeded to A. B., they were not called on to degrade themselves; but, as it regarded students of theology, it was out of the question to attempt such an entrance. This, however, I do not regret; except as discovering an exclusive and bigoted spirit. Dissenters would not have been so useful nor so spiritual, had these young men been exposed to the corrupting influences of these national seats of learning. What they might have gained in Greek and mathematics, (for in these branches *only* do they stand for honors,) they would have lost in personal piety, in purity of motive, and in humility of heart. They would, in fact, have been unfitted, by the associations formed in those demoralizing and aristocratic schools, for the humble, yet efficient theological seminaries

which belong to us, as Congregationalists. The exclusive system referred to, confined our means of literary and classical improvement to our grammar schools—to private or public proprietary schools—to the Scotch colleges, and to our theological seminaries. This rendered it necessary, in the last named institutions, to occupy more time in classical and philosophical studies, than would have been required had the young men been previously trained in a literary institution; for I suppose a larger proportion of our educated ministry have given up secular employments for spiritual labors, than with you: so that, though they had had a good education when boys, it became necessary to go over again the higher branches of classical learning, which they had pursued at school in early life, when they entered on theological pursuits. The funds which were provided for the institutions with which these pious youth became connected, were in general sufficient to support or aid all that the buildings could accommodate. If appeals were made to the public for pecuniary assistance by any of them, it was to their own friends, or to the ministers who had been educated at them. This is one reason why no general or national society has been formed for the education of ministers. We had no colleges to which young men could be sent; and as institutions already existed, and had been in existence for many years, supporters had predilections for certain places of learning, and were not disposed to do any thing that might lessen the efficiency of their favored schools. They could not see that they might greatly promote the interests of such institutions, by sending beneficiaries to them, and paying for them. They seem to have clung to the idea, that a national society would interfere with the individual interests of their own alma mater. There is, perhaps, another reason, that has kept from the Christians of this country the necessity of doing more for educating the ministry. It is this: that few of our theological institutions have their full compliment of numbers. There are ten such seminaries, belonging to the Congregational denomination, in this country; and I believe that I am correct when I say, that they could receive one-fourth more in addition to the number they now have. This is known; and it has an injurious effect on Christians in general, in lessening their exertions in a cause of such vast importance to future generations. I have little doubt, if a much greater number of can-

didates came forward, desiring the work of the ministry, so as to fill our existing institutions, that Christians would be roused to exertion, and be more likely to aid a society like yours. I admit most fully, that this is not a favorable view to give of the state of our churches. From them, the young men must come; and if even existing seminaries, which have not been able hitherto to supply ordinary demands, are not filled, how are the present extraordinary demands of the world to be met? At present, we find it very difficult to get suitable men to fill our vacant churches. There is a deficiency to a great extent; and how this can be supplied, unless increased exertions are made, I cannot tell. It is true, there is a class of ministers without churches, who seem to hang as a dead weight on the community. They never should have been in the ministry at all; but, having entered it, they cannot, or will not, turn their hands or energies to any thing else. Such men live amongst us, and seem to give strangers the idea, that we have too many ministers. It is not so, however: we need a large supply of well-educated, strong-minded, devoted men. We have difficulties to contend with, that you know nothing of in your country. A dominant *national* church closes many doors that would be open to Christian enterprise, did it not exist. We need men who have vigor—moral power, to break open those closed doors. We need pioneers. We are

using means to get them, and hope some will be procured. The last difficulty I would name, as preventing a national education society, is the jealousy of the sects now existing. The Episcopalian are out of the question. The Wesleyan Methodists have only very recently admitted the *necessity* of an educated ministry. The other sections of Methodism care nothing about it. I am sorry to say, that the most ignorant men, as to general knowledge, are encouraged to occupy the pulpit. They do not desire education. The denominations that are left are the Baptist and Congregationalist. The former have theological institutions of their own; and you know, as well as I do, that a spirit of liberality is not spreading among them. The Congregationalists, of course, cannot be expected to sustain a **NATIONAL** society, when they would have *all* to pay, and very little of the benefit in return, either for themselves or the common cause of Christian liberality. As far as I know their opinions, they are, and ever have been, the determined friends of an educated ministry. This was shown in former generations, when there was opposition and persecution on this very account.

Thus, amidst the influence of a state church, of sectional prejudices, and of isolated effort, we can at present form no great, widely spreading educational institution, having in view the increase of ministers of Jesus Christ.

TEACHERS SEMINARY, ANDOVER, MASS.

THE Trustees of Phillips Academy, some years since, projected the plan of a Seminary as a branch of the Academy under their charge, the object of which was to afford the means of a thorough scientific and practical education, preparatory to the profession of teaching, and to the various departments of business. The Seminary was opened in September, 1830.

The repeated calls from the South and West and from the public generally, for well educated teachers, have induced the Trustees from time to time to make large appropriations for increasing the advantages, and, at the same time, diminishing the expenses of the students in the Seminary. They have erected a commodious and substantial stone building sufficient to accommodate two hundred students. The basement story embraces a chemical laboratory furnished with apparatus for an extensive series of illustrations. In the second story is a large and convenient room, which is used as a chapel for morning and evening devotions, and for all the general and public

exercises of the Institution. In the third story are three lecture rooms, a library, and a room for philosophical apparatus. This apparatus is sufficient for illustrating most of the important principles in mechanics, hydrostatics, pneumatics, electricity, magnetism, galvanism, optics, and astronomy. The institution is also provided with an extensive cabinet of minerals, and numerous specimens and drawings for illustrations in the science of geology, together with a complete field set for practical surveying and civil engineering, the cost of all which, including the chemical and philosophical apparatus above mentioned, has been about two thousand and two hundred dollars. There is also a library, containing eight hundred and fifty volumes, which is open to all the members of the Institution.

Connected with the Institution is a convenient boarding-house, and a farm under good cultivation, affording to such as may desire it, an opportunity for manual labor, either as a means of preserving health, and defraying, in part, the expenses of board, or,

in connection with an experimental and practical study of the science of agriculture. To this important but neglected part of education, special attention will be given, accompanied with a course of lectures by one of the officers of the Institution.

All who board at the boarding-house are provided with neat and convenient rooms, duly furnished for study and lodgings. For the use of rooms and furniture, each occupant is charged one dollar a term. The lighter and more perishable articles, such as sheets, pillow cases, towels, &c. the students provide for themselves, either by bringing them from home, or by purchasing of the Institution with the privilege of returning them again at a fair valuation. To provide these rooms, six three story buildings are erected near the boarding-house, affording apartments sufficient for the accommodation of from seventy to one hundred students.

The entire value of the establishment, including the several buildings and farm, is not less than *thirty thousand dollars*.

The students are divided into three classes, styled Junior, Middle, and Senior. The course of study occupies three years, and is designed to be substantially the same as that of a collegiate education, with the exception of the ancient languages. Those who wish to pursue any particular branches of study are permitted to attend any of the recitations in the regular classes for which they may be qualified. To such as wish to pursue a more extended course of study, opportunity is also afforded.

The following scheme gives a general view of the studies pursued in each term. Candidates for admission must pass a satisfactory examination in reading, writing, arithmetic, grammar, and geography.

JUNIOR CLASS.

Fall Term.—Preparatory studies reviewed, Algebra, Rhetoric, Watts on the Mind.

Winter Term.—To such as may be qualified, opportunity is afforded to engage in the business of teaching; and such studies are pursued as may be best adapted to the attainments and circumstances of the students.

Spring Term.—Geometry, Trigonometry, Book-keeping by Double Entry, Political Class Book, Evidences of Christianity.

MIDDLE CLASS.

Fall Term.—Smellie's Philosophy of Natural History, Paley's Natural Theology, Mensuration, Surveying, Civil Engineering.

Winter Term.—As above.

Spring Term.—Olmsted's Natural Philosophy, Chemistry, Botany.

SENIOR CLASS.

Fall Term.—Mineralogy.—Geology.—Logic.—Intellectual Philosophy.

Winter Term.—As above.

Spring Term.—Astronomy.—Moral Philosophy.—Political Economy.

Courses of lectures, experimental and theoretical, are given on chemistry, mineralogy, geology, natural philosophy and astronomy.—Weekly exercises in composition, declamation, and the general principles of elocution, are continued through the whole course; and particular instructions are given in elocution, both in private exercises and public lectures, by an experienced instructor, employed for the purpose. During the fall term, familiar lectures are given to those who are preparing for the important art of teaching. Instructions are also given in sacred music.

The object of this system of instruction is not to hurry the student through a superficial course of study, but to begin a *thorough* course, and to carry it as far as circumstances will allow. While therefore it is adapted to furnish suitable qualifications to those who propose to become *occasional*, or *permanent* and PROFESSIONAL TEACHERS, it is equally suited to the wants of all those young men, who, without entering upon either of the learned professions, would qualify themselves for honorable and useful employment in any department of business, whether as intelligent merchants, mechanics, seamen, or agriculturists.

This Institution has already sufficiently illustrated its practical utility and high importance. More than *one thousand students* have enjoyed, to a greater or less extent, its privileges. These students have come from more than twenty different States and provinces, and have returned to enter into every department of business above mentioned. From fifty to one hundred students from this Seminary have, in a single winter, been employed as teachers of district schools. Many have become *permanent instructors*, and are now receiving a liberal compensation, and exerting an extensive influence in almost every State in the Union.

Connected with the Institution is a preparatory department, occupying a separate building, and taught by a separate and permanent teacher,—under the general supervision of the principal. In this department, lads from eight to sixteen are thoroughly taught the elementary branches of an English education, preparatory to their admission to the higher department. It also answers the important purpose of a MODEL SCHOOL for the practical illustration of the art of teaching to those who are preparing for this employment.

The price of board in families is from two to three dollars per week. In the boarding establishment, it is usually from \$1.00 to \$1.25, and will not under any circumstances exceed one dollar and fifty cents per week.

Tuition is paid *in advance*, at the rate of fifty cents per week, and no allowance is

made for occasional absence, or for leaving before the close of the term.

The anniversary is on the Tuesday preceding the first Wednesday in July. There are three vacations annually;—the first, of four weeks from the anniversary; the second, of two weeks from the Wednesday of the week preceding the annual Thanksgiving in Massachusetts; the third, two weeks from the second Wednesday in March.

The instructors are:—

REV. LYMAN COLEMAN, M. A. *Principal, and Teacher of Mental and Moral Philosophy.*
ALONZO GRAY, M. A. *Teacher of Chemistry and Natural History.*
T. D. P. STONE, M. A. *Teacher of Elocution.*
MYRON N. MORRIS, B. A. *Teacher of Mathematics, Natural Philosophy, and Scientific and Practical Agriculture.*
MR. WILLIAM H. WELLS, *Teacher in the Preparatory Department.*
MR. G. F. B. LEIGHTON, *Teacher of Sacred Music.*

NORFOLK AUXILIARY.

EXTRACTS from the sermon delivered before the Auxiliary Education Society of Norfolk county, Ms., at their Annual Meeting in June, 1838, by the Rev. Lyman Matthews of Braintree. The sermon is based upon Prov. xxv. 28. *He that hath no rule over his own spirit, is like a city that is broken down, and without walls.* The subject discussed is *The importance of self-control.*

In the close of the discourse, Mr. Matthews has the following important and appropriate remarks.

The complete mastery of himself is a matter of the first importance to a minister of the gospel. “He that hath no rule over his own spirit, is like a city that is broken down, and without walls.” If this is true of men in secular employments, it is emphatically true of the Christian minister. Without the government of himself, he can neither be happy, nor successful in his work.

The minister often has occasion for the exercise of uncompromising self-control in the choice of his field of labor. There is sometimes a degree of self-denial requisite in assuming the station of a minister in an obscure parish, which the public servant in any other calling is never required to exercise—self-denial, to which even the minister, in more conspicuous stations, is a stranger. The pastor whose field of labor is such that his movements are all seen, receives due credit for every well-directed effort, whether it produces immediate results or not. Even the missionary in pagan lands, is aware that the churches which sustain him require a faithful report of his

doings; and that thus the Christian community will be informed of the amount of his labors, of the skill and energy with which he acts, and of the obstacles with which he has to contend: of course, he is cheered with the fond expectation, that though he may seem to spend his strength for nought, he at least enjoys the sympathy of that community. Not so always with the minister of an obscure parish. He may perhaps have scarcely fewer obstacles to surmount; his labors may be scarcely less self-denying, than those of the missionary to the heathen. But he is in a *Christian* land; and though in common with the missionary he is cheered and sustained by the consciousness of enjoying divine approbation, yet he has not the consolation derived from the assurance that he enjoys the sympathies of the Christian community. How should he have those sympathies? His circumstances are not known; the obstacles he encounters are unobserved; his trials are unsuspected; and though his labors are abundant, and may, in fact, produce great good direct and indirect, yet unless it please God by his instrumentality to produce some unexpected and remarkable results, it may happen, it has happened, that pursuing the noiseless tenor of his way, he is accounted if not an unfaithful, at least an inefficient laborer in the vineyard. In assuming such a station, I repeat it, there is opportunity for the exercise of self-control in its most uncompromising form.

The minister has ample occasion also for the exercise of this virtue in cultivating his chosen field. Aside from the temptations to remissness which arise from native indolence, or from spiritual apathy, the temptations are manifold from other sources. He needs to suppress all irritability, that he may affectionately reprove the obstinate. He needs to suppress impatience, that he may perseveringly teach the ignorant or the indifferent. He needs to exercise meekness, that he may instruct those that oppose themselves. In a word, he needs to be able to lead self captive at his will, most successfully to prosecute the cultivation of his spiritual field.

Self-control is indispensable to a minister in the management of his pecuniary concerns. “Riches,” says lord Bacon, “are the baggage of virtue; they cannot be spared, nor left behind, but they retard the march.” Now if this is true only of riches in the common acceptation of the term, then it is true that the virtue of most ministers is in little danger of being retarded by this sort of baggage. But if it is true, as it doubtless is, restricting the meaning of riches to mere competency of this world’s possessions, then the virtue of many ministers is in danger. The minister ought to be able so to manage his pecuniary affairs, that his attention to them shall consume the least possible amount of time. Especially

he ought to have such command of his desires, that so long as he receives what with prudence would be a competency, he shall not be involved in embarrassment, and fear to meet a creditor in every man he approaches. It is utterly impossible that a minister should have that delicate sense of honor in reference to meeting his contracts, which is an ornament to any character, and yet be a happy man, while he is so much the slave of curiosity, or appetite, or fancy, as to be continually contracting debts which he has no means of discharging. Who will undertake to estimate the influence which an improvident minister may exert, in training his people to carelessness in the management of pecuniary affairs? Who will undertake to estimate the sin which that people may commit in imitation of his example? Said the late President Porter, himself an eminent example of self-control—“I consider the payment of debts little or great, more scrupulously to demand my attention than if I were a secular man.—To the minister of the gospel I would say, be at all times and on all occasions, a man of integrity. Beware that you do not feel exempted by your office or employment from obligations which bind all Christians and all men, to probity and punctuality in the fulfilment of *pecuniary* engagements.”

Self-government is all important to the *intellectual* improvement of the minister. On one hand science beckons him from his appropriate studies, on the other literature; here society, there secular business; here pastoral duties, there the calls of philanthropy. Amid a thousand avocations, how can he pursue professional study unless he can control himself?

Self-government is no less important in the discipline of his *heart*. No man grows in grace any faster than he learns to govern himself; for growth in grace is the subjugation of self. Though the minister's situation may be thought favorable, and though in some respects it undoubtedly is favorable to this advancement, it is also true that in his spiritual warfare he must meet and overcome obstacles which never obstruct the path of others, and which render the cultivation of his spiritual character a work of peculiar arduousness.

To the want of self-control may be traced those cases of gross moral obliquity in the sacred profession, which have inflicted deep wounds on religion, and brought lasting reproach on the ministry. To the same source may be traced the indiscretions, and the numerous minor delinquencies in speech and action, which affect the character of certain ministers, as dead flies the ointment of the apothecary, and which result in inefficiency, if not in permanent injury to immortal souls.

We have reason for devout gratitude, my brethren, that the American Education Society, the promotion of whose cause has

called us together to-day, has adopted an elevated standard of ministerial character; and that in its efforts to increase the number of ministers, it does not wish to bring one man into the sacred office, who, in addition to piety and respectable intellectual endowments, shall not have learned the science of self-government. We have reason for gratitude that its mode of receiving beneficiaries; its scrupulous attention to their habits of expenditure; the amount and conditions of its appropriations; and its system of paternal and Christian supervision, all contemplate the formation of a character, in which the resolute subjection of self, under all circumstances, to the dictates of an enlightened conscience, shall be the presiding qualification.

Brethren, we are not at liberty to doubt that this is the cause of God. He has already owned it; has sustained it against prejudice, and in the midst of pecuniary embarrassment, and crowned it with his blessing. Under these circumstances, we can have no misgivings as to the course we should pursue. Our duty is plain. We are to press forward in the cause. We are to support it by our own contributions. We are to recommend it to the fellowship and patronage of the churches. We are to encourage the sons of indigence, on whom God has bestowed the requisite natural and spiritual endowments, to consecrate themselves to his service in the ministry; and to seek the aid of this Society in their course of preparatory study. We are to bespeak the prayers of God's people on their behalf, that they may be brought into the field thoroughly furnished, and endued above all, with a double portion of that spirit, in the exercise of which they shall not count their own lives dear unto themselves, so that they may finish their course with joy, and the ministry which they shall receive of the Lord Jesus, to testify the gospel of the grace of God.

REVIVALS IN COLLEGES.

HEATH, March 12, 1839.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—The last Thursday of February was observed by the church in this place, as a day of prayer for colleges. A public meeting was held at 11 o'clock A. M. The following is sent you as the substance of some remarks on the occasion. After advertizing to the wants of our own country, the present destitution of the preached gospel, and the great and unsupplied increase of the newly settled parts; to the wants of pagan and anti-christian lands; and to the fact that colleges generally speaking, must furnish the supply of educated and competent ministers, some remarks were made concerning the colleges of New England.

1. Their present condition.

There are now in New England, twelve colleges and universities in operation. The number of students in these institutions has been rapidly increasing within the last few years, much more rapidly than the population in the States where they are located. At the commencement of the present century, there were in New England only five colleges in operation, and the average annual number of graduates, 150. During the first ten years, from 1800 to 1810, it was 200—from 1810 to 1820 it was 240—from 1820 to 1830 it was 300—from 1830 to 1836 it was 325—in 1837 there were 400—in 1838 there were 416, and the Senior classes promise, for 1839, at least 500. In these twelve colleges there are at this time 2,092 students, 516 Seniors, 481 Juniors, 540 Sophomores, and 555 Freshmen. In eleven of these colleges (Waterville College, Me. not having been particularly heard from) there are 2,019 students; of which, 291 belong to New York, 176 to States south and west of New York, 32 to foreign states and countries, and the rest, 1,520, to New England; viz. to Connecticut 271, to Rhode Island 56, to Massachusetts 582, to Vermont 220, to New Hampshire 252, and to Maine 139.

It is thought and frequently said by some individuals that there are *too many* young men getting a college education. But let us look a moment at that point. How many ought to seek a liberal education? What proportion of the people? Probably, none would think the proportion, of one student to one thousand inhabitants, would be too large. Now in Maine there is one student to about 2,500 people; and in the other five New England States, one student to about 1,200 people: And no State has so many students in college as one to 1,000 people. New Hampshire, which has the greatest proportion, has one to 1,068, and Connecticut has one to 1,098. There is, then, no danger of having *too many* students in college. Nor is there any danger of having *too many* educated men in the community.

It becomes now an interesting question, What is the state of religion and the number of pious students in these colleges? While some have but few, others have a large majority of pious students. It is thought that about half of them all, are professors of religion. But since 1831 there have been but few extensive and thorough revivals in these colleges. The great amount of religious influence now in these institutions is owing in part to persevering exertions to induce the young men, converted in Sabbath schools and churches, to acquire education and devote their talents to the public service of the Lord.

2. Revivals in colleges, with their effect on the supply of ministers. It is now sixteen years since a day was publicly observed as a day of fasting and prayer for

literary institutions. Their influence is so great in the formation of individual and public character, that such a day is not deemed to be inappropriately set apart by the whole church: and the blessing of God has seemed to rest on the colleges for this observance.

Revivals have become more frequent.

To show the truth of this remark we need but refer to the history of revivals in the colleges. The concert of prayer for these institutions was devised and established, not in a cold or dead state of feeling, but as a way of giving utterance to those feelings of agonizing interest which pervaded many hearts. The work had already begun, and there had been recent and extensive revivals in several colleges. For the twenty years preceding, there had been in Yale College one revival in four years; from that time to 1831, there was a revival almost every year: there were seven revivals in nine successive years previous to 1832. And similar remarks might be made of some other colleges. With this increase of revivals, the proportionate number of *ministers* has become greater. In Dartmouth College the proportion of ministers has increased very much.

	Grad.	Min.	Prop.
From 1800 to 1810,	333	64	1-5
1810 to 1820,	331	103	1-3
1820 to 1830,	337	113	1-3

This increase of the proportion of ministers from less than one-fifth to more than one-third of the graduates, is matter of thanksgiving to God. In Williams College the proportion of ministers is still greater; and many other colleges exhibit similar facts. To show that *revivals in colleges* produce this increase of ministers there are some facts deserving notice. There were revivals in Dartmouth College in the years 1815, 1821, and 1826, of deep interest, and of extensive and abiding effect. Immediately after these revivals it is noticeable that the number of ministers among the graduates is greater than at other times. After this first revival there was a class of thirty-nine, of whom nineteen are ministers; another class of twenty-seven, with fifteen ministers. After this second revival, a class of forty-four had twenty-two ministers, and after the last revival in a class of thirty-six, fifteen are ministers, and another of forty-one, twenty are ministers. Thus, after a revival one-half became ministers, while at other times only one-fourth or one-fifth. Other colleges show similar, and perhaps more striking facts in reference to the effect of revivals in colleges as to the supply of ministers. Let every one look at these facts and then say, is not a revival in college a desirable event, and exceedingly interesting to the church? And what Christian, in the light of such facts, can cease to pray for the institutions of learning in our land? Truly yours,

CALVIN BUTLER.

DIRECTIONS FOR A SON GOING TO THE COLLEGE.

MY SON;

I. The first thing to be urged and charg'd upon you is, *That* you chuse and fix the Chief End of your life in The service of the glorious God; *that* you live under the continual influence of these thoughts; *May the glorious God be gratified in beholding the acknowledgments w^{ch} by a patient continuance in well doing I am to render and procure unto Him*: that, in order to this, you immediately and effectually seek a reconciliation to God, by pleading the Sacrifice and Righteousness of your Saviour, for your justification before Him: and make your daily flights thereto, that being justified by faith you may have peace with God.

II. Be sure that you maintain the *Religion of the Closet*, and every day retire for *secret prayer*, and therein pour out your heart unto the Lord.

III. Let not a day pass you ordinarily without *Reading* a portion of the *Holy Scriptures*; and this not carelessly but attentively, and in the *porismatic* way, that is to say, Fetch *lessons* and then *wishes* out of every verse before you. I should be glad if you would raise *Questions* upon ye^e passages of the Bible, and seek *Answers* to them.

IV. My Dear Child, look on *Illness* as no better than *wickedness*. Begin betimes to set a value upon *Time*, and [be] very lothe to throw it away on impertinencies. You have but a *little time* to live; but by the truest wisdom you may live much in a *little Time*. Every night think, *How have I spent my time to-day?* And be grieved, if you can't say, you have got or done some *good* in the day.

V. Be exact and faithful in your daily recitations to your Tutor. But be also well advised what Books you shall peruse, to fill the chambers of your soul with all precious and pleasant riches. Therewithal have your *Blank Books*, wherein you shall for the most part every day enter something worthy to be preserved and remembered of what you have met withall. In these *Quotidiana* will anon be hived a marvellous collection of such things as will be of perpetual use to you in all your performances.

VI. When the *Lord's day* arrives be sure to keep it holy to the Lord. Use to write after the preacher; but after every sermon think, *What special Request am I now to address to the glorious God?* And make it. Nor let the *Lord's day evening* pass you ordinarily without some serious thoughts on that question, *Am I doing what I should if I now lay a dying wish to have done?* What books of piety I would recommend to you I would have you from time to time enquire of me. Perhaps the *church history* of your own countrey, espe-

cially the *lives* of the excellent ps ons in it, may deserve a particular perusal with you.

VII. My son, let that word for ever make an awful impression upon you, *He that walketh with the wise shall be wise, but a companion of fools shall be destroyed*. Shun the company of all prophanes and vicious persons, as you would the pestilence. As much as you can, enjoy the company of such as may be your superiors. Betimes impose it as a law upon yourself, that whatever company you come into you shall speak something that shall be profitable, if it be decent for you to speak at all, before you leave it. And if you can find a companion with whom your conversation shall be still managed in the *Latin tongue*, this will be a great advantage to you.

I judge these few and short hints to be sufficient for yr. present conduct. These few and short hints well pursued will sufficiently answer and secure the intention of the Education wth w^{ch} you are now preparing to do good in the world.

Such a *wise son* will make a *glad father*. May he be rendered such a one by the blessing of the glorious God upon him.

Dated, 1719.

To Rev. Dr. Cogwell.

MY DEAR SIR,—I enclose you an antiquarian gem, which I think you will be gratified in transferring to the Register. It has never before appeared in public, and is calculated to exhibit the conscientiousness of a Christian father.

From the original, at present in my possession, and which was presented me, nearly five-and-twenty years ago, by the daughter of the last Dr. Mather, it appears, that these 'Directions' were designed for him. The title and corrections are in the handwriting of Dr. Cotton Mather; but the rest is transcribed by his son, Samuel. He graduated at Harvard College in 1723, and the date therefore agrees with the proposed design of the paper.

Very respectfully, yours,
WILLIAM JENKS.

1 Crescent Place, Jan. 23, 1839.

REMARKS OF DR. BEECHER,

On the *Gospel Ministry, as Heaven's instrumentality for the renovation of the world, at the Anniversary of the American Education Society, in New York, May, 1838.*

IT is sometimes pleasant to take a retrospective view of the mediatorial government of God, and see how he has adapted the means of mercy to the ends to be accomplished. About two-thirds of the period of the existence of this revolted empire, the cause of God was placed on the defensive. The power that broke loose was so incorrigible, that it could not be subdued but by the exertion of God's omnipotence; and

that not being the mode which he had chosen, he found it necessary to entrench his cause on the defensive.

In the first place, look at the patriarchal system. The patriarch parent and king was required to see that the rising race was well instructed; but as to extending the influence of religion beyond his own family, nothing was required of him; and the whole world was filled with violence. Then the wisdom of God tried another method—that of committing his cause to a nation who held possession of their territory by miracle, upon the tenor of maintaining the pure worship of God. This state of things continued till the coming of the Messiah; and then a new dispensation was set up, in which the walls were thrown down, and the whole power is made aggressive. And, to carry out this, an order of men has been instituted, to go forth, with the shield of faith, and preach the gospel to every creature. The results have answered the design of the plan. And, before we conclude this anniversary, it may not be improper to look at this instrumentality, as it is associated with the conversion of the world. Look at the fact, that God has hung his cause on the arm of an evangelical ministry, and by this, in its connections, he will carry his cause onward till the whole world is converted.

1. *This is Heaven's instrumentality.* This is manifest from the fact that, from the time of Christ, it is only by this instrumentality that any aggressive movement has been made upon the kingdom of darkness. Science, of itself, and the nations of the earth, have done nothing but to give their power to the beast.

In the lapse of 1800 years, what portion of the world has been rescued, when the clouds have not been driven away by the instrumentality of the gospel ministry? The whole world lay in wickedness, when Christ came; and every where still, it lies in wickedness, where the ministry has not been. There has been no permanent worship of God which has not been sustained by the preaching of the gospel. Without preaching, the Sabbath is a holiday. It is now the *primum mobile* of God's moral government in the earth. By it the intellect is cultivated, the conscience formed, and the government of God and the retributions of eternity are brought to bear upon the soul. Let preaching be withdrawn, and instruction ceases, and twilight and midnight follow the last ray of evangelical light.

It is perfectly obvious, that no system ever was or will be found, except the evangelical gospel ministry, for the religious education of the world. False religions live only in darkness. Such a thing as the religious education of the world, never entered into any system of error; nor will it ever be effected, except as it is intrusted

to the gospel ministry. If religion could be taught as other sciences are, it would be too expensive a mode for the salvation of the world. See the wisdom of God—by the instrumentality of one individual—his public labor one day in seven, and his pastoral labor through the week—a population of one thousand souls is thoroughly instructed and imbued with religious knowledge. And, what can be done with one thousand, may be done with another and another. The simple principle that one shall give himself to the instruction of one thousand minds, will, like the rain from heaven, cover the earth with verdure.

Without the ministry, there never will be any such thing as the reconciliation of the world to God. I do not say that no individuals are ever converted without hearing a sermon, or talking with a minister. But they have lived in the atmosphere of light communicated through the medium of the ministry. I would not say that God cannot convert the heathen without the gospel; but it is not the plan of God, and we have no evidence that he does it. This is God's plan: he has put this treasure into earthen vessels, and abides by his purposes.

2. *The necessity of an increased number of ministers.* There are predictions in the Bible, in which God has limited his purposes to save the world by the foolishness of preaching, and in limited time. It is time to begin to see the budding of spring. The signs of the times are sufficient, with the predictions of the Bible, to evince this. We remember the time when there was no Education Society; and the best material has been secured to the church by the instrumentality of the Education Society, by going down and taking by the hand from that class who before entertained no hope of an education. When we look at this, we understand that God has but just begun this work. The laborers are yet few. Yet the signs of the times indicate that God is preparing speedily to subject the world to himself. You will observe that all the forms of opposition to the gospel, at this period, the powers that hinder the gospel, are all past manhood—they have all brought forth debility of intellect and debasement of mind, that show they are passing away. And those governments that support the power of the beast, God in his providence is sending earthquakes among them. We feel the earth quaking by the commotion of anti-christian governments. If the trumpet of the archangel were to sound, we should not be called by a voice more significant.

This necessity is indicated by the condition of our own country and the world. With respect to our own country, the population is but a small portion organized for the support of the ministry; and for those organized, we cannot find a full supply. Another portion are the feeble churches, which will soon be able to go alone. But

where are the ministers to supply them? Then there is a large portion rolling into the new territories that would be glad to have ministers, if ministers could go and place themselves amid the tide. But there are none to send. Besides this, there is a large mass of population wandering without a shepherd; and there are all the organizations formed to keep out the gospel. All these are to be taken, overcome by the power of light, the influence of Heaven. But where is the army? They are yet to be nurtured. God is coming—making ready—but where are the preachers? Are we to stop just at this time? Are we to stop this work, just because we cannot find money to carry it on, when God is converting our young men by hundreds?

The world itself is in a condition already changed. Idolatry is past the season of vigorous manhood. The gospel encountered the strongest opposition when it first broke out. The Roman empire—the iron empire—was then in its vigor; but now it is not so. The world is open; and though a malignant influence is still abroad, it is without character. It does not secure the confidence of the public. Never was there a time when there was more disposition to receive well educated and pious ministers. If there were now an addition of ten thousand, they could all be settled. It is so all over the world. But how shall the supply be obtained? From Heaven. Man cannot make a minister. The education of the head will not do it. Every minister must be taught of God. There must be prayer.

Pious parents are called upon, with an earnestness never equalled, to educate their sons with reference to the ministry. Do you think God will not take them? Was there ever such encouragement to consecrate them to this work? O, let parents that have property, and can educate their sons, not wait till they are converted, but give them up, as Hannah did Samuel, to the Lord.

Pious young men, blessed with property,—are they not called upon to consecrate themselves to this work? What claim is there like this? What business like this? What does the world require like this? Let them think of it. Young men of the city of New York! I speak to you in the name of God, and Christ, and a lost world! What are you doing to pay the mighty debt you owe to Him who died for you? Going to heaven? Do you intend to go alone, in your own little narrow way? Behold the harvest! Go into the vineyard and reap.

The required aid, also, must be given to this Society. We must go by the word of God and duty. There is too much to do, to go by feeling. My brethren, it is God's last work—his great work—and he calls all his people to rally; and it is one of the most blessed parts of it in which we are now called upon to engage. These means, at-

tended by prayer, will succeed. They have succeeded—they do succeed. What do the revivals of this year proclaim? "Lo this is our God!" Obey then the demands of his word, and the signs of his providence, and go into this work.

Anniversaries of Societies connected with the American Education Society.

WESTERN RESERVE EDUCATION SOCIETY.

THE Ninth Anniversary of this Society was held at Milan, Sept. 1838. The following is an extract from the Report:—

The Most High has instituted the ministry of reconciliation, and laid upon it the injunction to preach the gospel to every creature: showing that his main reliance for the accomplishment of his purposes, is *on the gospel in the hands of a living, well qualified, holy ministry; on a preached gospel by such a ministry.* It needed not a distinct and peculiar order of men to diffuse the religion of Christ by means of *social intercourse and prayer;* it needed not such an order of men to carry *religious conversation* into the various circles of society,—to bear its warnings and admonitions to the ear of affection, and its rebukes to the conscience of the unthinking and the scoffer, in the forms of *private remonstrances* and *ordinary social exhortation;*—it needed not such an order of men to *talk religion;* to perform the duties of *religious visiting.* These things can be done by the friends of Christ in all the varied walks of life. But, to *preach the GOSPEL OF THE SON OF GOD*—to *TEACH and ENFORCE* the great system of truth which the infinite God has devised and revealed for the salvation of men, with the utmost power, and skill, and fitness to produce this grand result on the largest practicable scale, such an order of men *was* needed: and for this purpose was instituted. The rearing of this ministry is entrusted to the church. Covenant promises encircle the families of the faithful. There the Spirit is to descend and sanctify parental instruction and influence. These are to be nursed, and reared, and *covenanted*—the Peters, and Johns, and Pauls, and Timothys, that are to proclaim God's everlasting truth with "the power of the Holy Ghost sent down from heaven," and multiply converts, and augment the "sacramental host of God's elect," and lead them on to the spiritual conquest of the world.

Falling in with this obvious economy of God, in securing great results through the medium of associated effort, where isolated, individual action would be utterly inefficient, and looking up to him for his sustaining influence, the Education Society has been striving to furnish the church and the

world with the holy and thoroughly trained ministry, so imperiously demanded to carry into actual and vigorous operation, the scheme of benevolence which the Most High has thus held up to the vision of his people, and shown himself ready to succeed.

Number aided.—Six have been employed in theological, thirty-six in collegiate, and thirty-one in the preparatory, departments of study; and these have been connected with six different institutions of learning—making the number aided, seventy-three.

New applications.—Eleven have been added to the list of beneficiaries during the year.

Dismissions.—One has been honorably dismissed, and two have departed to eternity. One suddenly, and affording no opportunity of judging of the state of his mind in the struggles of the last hour; the other, approaching the dark valley, with lingering step, yet open vision, met the summons triumphantly. Employing his last moments in the expression of his confidence in the Redeemer, he had begun to repeat the beautiful hymn of Toplady, and breathed out—

“Rock of ages! cleft for me,
Let me——”

when with a gasp, he left his unfinished song on earth to complete it in glory. Both have descended to the grave, leaving behind them cheering evidence that they have gone to be forever with the Lord.

The report closes with a cogent appeal to the churches on behalf of the cause.

The officers of the Society are Rev. George E. Pierce, D. D., President; Rev. William Potter, Secretary; and Anson A. Brewster, Esq. Treasurer.

WASHINGTON COUNTY EDUCATION
SOCIETY, VT.

At the late Annual Meeting, the following officers were chosen. Hon. Jeduthan Loomis, President; Gen. E. P. Walton, and Hon. Jason Carpenter, Vice Presidents; F. F. Merrill, Esq., Secretary, and Dea. C. W. Storrs, Treasurer.

The Secretary in a letter writes that the Treasurer's Report acknowledged the receipt of only \$194. This decrease in the receipts compared with those of the former year, was undoubtedly the consequence of our not having the benefit of the labors of an Agent; nor can we reasonably expect any increase this year without such labors. January and February are the months designated for taking collections in aid of the Education Society for the county.

FRANKLIN COUNTY AUXILIARY.

EXTRACTS of the Report of the Directors of the Franklin County Auxiliary Education Society, presented at Colerain, Oct. 10, 1838.

It is a fact worthy of consideration, that the increase of funds last year was found chiefly in those places where the agent of the Parent Society had labored during some part of the year. From one society which had never, as is known, paid any thing into our treasury, we received \$11 90—another as reported the year previous, paid \$7, that year \$39 36—another nothing, that year \$60. From other societies there was a similar increase. Why should we not expect such results from such causes? Good men need to see their duty before they are prepared to do it. An agent who devotes his whole time to one cause, is more familiarly acquainted with its merits than others. This is his business. He will therefore be able to spread out these merits before the community in a more clear and convincing manner than others. It is to be expected that good men will give more liberally as they see the claims of any institution demanding increasing liberality. The employment of agents to move forward the wheels of our benevolent enterprises, is only adopting a principle in these enterprises which has been well understood and successfully applied by our master artists—the principle of division of labor. Is it not questionable whether it is economy to throw on those whose hands are already full, the additional labor of enlightening community respecting the great benevolent operations of the day—operations whose designs embrace literally the whole world?

Be this as it may, it is certain that if a competent number of ministers cannot be raised up, all our other benevolent enterprises must droop or die. It is God's appointment “by the foolishness of preaching to save them that believe.” It is in vain to attempt to carry out the other plans without the living ministry—without men trained for their work by the teaching of the Holy Spirit and the cultivation of the mind by human science. Where shall they be found? Those able to educate themselves or their sons, do not furnish the supply. The sons of poverty must be taken by the church and sent out well instructed and thoroughly furnished, or our glory will be departed.

Let us then feel that if we withhold ministers, we say to the missionary societies, Stop your operations, and let the destitute and the heathen perish—we say to the tract and Bible and Sabbath school societies, Throw away half your efforts. And are we prepared to do this? Can we meet such results when we stand before Him who “though he was rich, for our sakes

became poor, that we through his poverty might be rich," and has said, "Go ye into all the world and preach the gospel to every creature?" Let us open our hearts and pray that God, by his grace, will prepare our young men to desire the work of the ministry, and then open our hands to furnish them with the needful education for their work.

On motion of Rev. Mr. Bullard of Boston, accompanied with pertinent remarks, this report was accepted.

The following officers were chosen for the year ensuing.

Hon. Sylvester Maxwell,	<i>President,</i>	} Directors.
Mr. Joseph Avery,	<i>Vice President,</i>	
Rev. B. F. Clarke,	<i>Secretary,</i>	
Mr. Sylvester Maxwell, Jr.	<i>Treas.</i>	
Col. Ansel Phelps,	<i>Auditor,</i>	
Rev. Moses Miller,	"	
Rev. M. G. Wheeler,	"	

HAMPSHIRE COUNTY EDUCATION SOCIETY.

THIS Society held its Annual Meeting at Northampton, Oct. 18, 1838, at which a Report was read, and addresses delivered.

The officers of the Society for the year ensuing, are Thomas Napier, Esq., President; Hon. Lewis Strong, Treasurer, and Rev. William Bement, Secretary.

WE regret that we have not room for notices of other Anniversaries of Societies. They will be given in the next number.

AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors of the American Education Society was held April 10, 1839. The usual appropriations to beneficiaries were voted, and ordered to be paid on the 20th day of May.

At this meeting, the Rev. Samuel H. Riddel, who had been for two years Secretary of the Connecticut Branch, and General Agent for Connecticut and Rhode Island, having been appointed editor of a religious newspaper published in Hartford, and being induced by various motives to accept the appointment, tendered the resignation of his agency for the American Education Society. The resignation was accepted by the Directors, though with great reluctance on their part, as Mr.

Riddel was to have been transferred to a General Agency of the Society in Massachusetts, where the field of his usefulness would have been greatly enlarged, and he might have been extensively serviceable to the Society. It is expected, that the Rev. Joseph Emerson, who has been for two or three years past an Agent of the Society, will spend the ensuing season in visiting the churches in Connecticut.

REV. MR. HALL'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Since my last report, my labors have been confined to York county, Maine, and Rockingham and Strafford counties, N. H. It has been with pleasure that I have witnessed the attachment to the Education Society in the places I have visited. This Society is generally acknowledged to be engaged in an enterprise great and highly important. Those who take a deep interest in the prosperity of our country, generally regard this Society as exerting a direct and powerful influence to disarm those enemies that may threaten to disturb and ruin our peace and prosperity; and to sustain, purify and enlarge our free institutions. Those also who love the prosperity of Zion, generally regard this Society as a powerful instrument in the hand of God to destroy the dominion of sin, and to extend the kingdom of Christ to every part of this revolted province of Jehovah's empire. I would not be understood to say that there is felt all that interest in the prosperity of this Society that its importance demands. If there were, it never would be permitted to languish. Its efficiency in no respect would become paralyzed. We should stand by it as we stand by the procurers of our freedom and the defenders of our faith.

Some of the churches I recently visited, are now refreshed by the special presence of God's grace and spirit. Others not long ago returned from their captivity, leaning on the arm of their Beloved; and are now sitting under the shadow of the Almighty, singing the song of Moses, "The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation: my Father's God, and I will exalt him." These churches without an exception manifested a good degree of interest in the education cause. A distinguished divine remarked on a certain occasion, that every man born anew in Christ Jesus, is converted a friend to the missionary cause, the education cause, and the other benevolent enterprises of the day. This is nothing more than what we do and ought to expect: and we are happy to

know that this assertion is so generally and fully verified. Can we expect any thing else than that they will take a deep interest in the prosperity of the benevolent societies of the day? I recently visited a place highly blessed with the renewing and sanctifying influences of God's Spirit. The interest there manifested in the education cause fully illustrated the importance of revivals of religion to sustain the benevolent enterprises of the day. It is when we imitate the example of our Saviour that we become "holy, harmless, undefiled and separate from sinners." It is then that we regard the world as the Lord's and the fullness thereof.

It has been highly gratifying to me to learn that so many of the youth of our country are interested in the education cause, and especially those who have tasted and seen that the Lord is good and gracious. It seems to be peculiarly proper and desirable that the youth should be interested in this Society. It is young men who are aided by it. Must this class of young men leave friends and home; and endure hardness as good soldiers of Jesus Christ, wherever in God's providence they shall be called to labor, while others are under no obligations to help bear even their incidental expenses? Where can we find this unequal distribution of labor and self-denial under the government of a holy and righteous God? Where has our Saviour said that it belongs to a part only of his disciples to preach the gospel to every creature, and to bring the world into willing subjection to his reign? No where. We, one and all, are under obligations to bear a part in this great and glorious work. To see the youth acknowledge this demand of Heaven upon them, must be very gratifying to every benevolent heart; and well pleasing in the sight of God. In a place that I visited, after addressing the people in behalf of the education cause, I made calls upon families as circumstances would permit, to advance the object of my visit. As I was passing the road a young man left the field and came to me and put a liberal donation into my hand. His example not to me only appeared commendable, but to the deacon who kindly went in company, to introduce me to the families of that people. He remarked, That young man promises to be useful. Wherever he goes his influence will be in favor of truth and righteousness. Although he is a stranger in the place, yet what I have now seen of him is sufficient to satisfy me that he would be a useful teacher in our Sabbath school, and I intend to improve the first opportunity to introduce him as such into our school. This benevolent act was sufficient to secure for this young man the favorable regards of all the good who might become acquainted with it. But the effect was still more happy upon the young man. I would that all

young men were disposed to engage with interest and delight in the cause of benevolence; not only that they may be a blessing to others, but that they may know by happy experience the luxury of doing good.

I became acquainted not long since with a church and society that annually paid on an average, about thirty dollars to a family, to sustain the preached gospel among themselves. They also gave something annually to forward the benevolent enterprises of the day. There is not a man connected with them who can be spoken of with propriety as being wealthy. Not one of them probably is worth more than four thousand dollars, and most of them less than two thousand. If this church and society are able annually to raise on an average more than thirty dollars to a family for religious purposes, how much can be done for the cause of benevolence by large and rich churches having ample funds to sustain religious institutions among themselves? Can they not contribute more than they do for benevolent purposes? If they should raise as much according to their ability for religious purposes as the small church and society referred to, instead of hundreds of dollars, they would give thousands annually to our benevolent societies. The waste places in our own country would be built up, and the nations living "in the region and shadow of death" would soon with ten thousand voices exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Moultonborough, N. H., Jan. 29, 1839.

REVIVAL IN AMHERST COLLEGE.

Extract of a letter from the presiding member of the beneficiaries at Amherst College.

AMHERST, April 15, 1839.

DEAR SIR,—I suppose you may have expected a word from me before; but I felt as though I could not write until God should grant us the special presence of his Spirit, which, I trust, we now enjoy. I cannot indeed say that it has come like a rushing mighty wind and filled the whole place where we are assembled; but it has come rather like the still small voice, and whispered in the ear of the conscience of many a careless and hardened sinner, "Flee from the wrath to come." Four seniors, one junior, two sophomores, and ten freshmen have, as we humbly hope, taken heed to that warning, and fled for refuge to the hope set before them in the gospel. Others are still under the strivings of the Spirit. But while we

rejoice and bless God for what he has done, we would mourn and weep in bitterness of soul over the more than fifty who are yet without Christ, living as if there was no God, no judgment to come, no long eternity to be realized. And since the residue of the Spirit is with God, we feel determined that we will not let them go on unwarned and unprayed for, if peradventure God will hear us, and grant us a greater blessing. It is a solemn time with us now. Every moment seems big with the concerns of eternity; for every moment is sealing the destiny of immortal souls. And if ever we needed the prayers of God's people, we need them now.

When the above communication was made, the revival was in progress. There have been this season, revivals in other colleges, but to what extent we have not been able to ascertain.

ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-third Annual Meeting of the American Education Society, will be held in the city of Boston on Monday, the 27th day of May, 1839. The members of the Society are notified to meet for business in Room No. 2 Marlboro' Chapel, at 4 o'clock, P. M., of that day. A public meeting will be held in the Chapel at 7½ o'clock in the evening, at which extracts from the Annual Report will be read, and addresses delivered.

WILLIAM COGSWELL,

Secretary Am. Ed. Society.

Education Rooms, Boston, May 2, 1839.

FUNDS.

Receipts of the American Education Society, for the April Quarter, 1839.

Framingham, Ms., Bequest of Miss Hetty Rice, by Mr. Moses Edgehill, Executor	43 36
Sag Harbor, L. I., N. Y., Soc. of Rev. J. A. Copp, a coll.	20 00
From a friend, by a Lady	1 00
INCOME FROM FUNDS	544 81
LOANS REFUNDED	646 00
Bequest of the late Rev. Jona. L. Pomeroy, by D. S. Whitney, Esq. Executor	1,500 00

AUXILIARY SOCIETIES.

SUFFOLK COUNTY.
[Hardy Ropes, Esq. Boston, Tr.]

Boston, Old South Society	341 85
Park Street do.	481 30

Boston, Essex Street Society	128 00
Pine Street do.	155 33
Salem Street do.	135 00
Green Street do.	26 00
Bowdoin Street do.	495 82
Franklin Street do.	181 56
South Boston do.	30 25—1,975 11

BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, Soc. of Rev. Henry B. Hooker	44 20
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ESSEX COUNTY SOUTH.

[David Choate, Esq. Essex, Tr.]

Salem, Sab. School in Rev. Mr. Worcester's Soc.	11 25
Rev. Dr. Emerson's Soc.	77 10—88 35

ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Church and Soc. of the Theol. Sem., by Samuel Farrar, Esq.	55 00
Topfield, bal. of coll. in Soc. of Rev. Mr. McEwen	6 50—61 50

HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

East Hampton, Ed. Soc., of wh. \$20 is to const. Mr. Isaac Clapp a L. M. of the Co. Soc.	51 22
Southampton, Ladies' Ed. Soc., of wh. \$15, in part to const. Mr. Gaius Searl a L. M. of Co. Soc.	110 26
From the disposable fund of the Soc.	100 00—261 48

Note.—The name of the donor of \$100, in East Hampton, inserted in the Feb. Journal, should have been Samuel Williston, Esq.

HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Tolland, by Rev. Dr. Hawes, Hartford, Ct.	12 00
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MIDDLESEX COUNTY.

Brighton, Ladies' Aux. Ed. Soc., by Miss Sarah Worcester, Tr.	23 75
Stoneham, Ladies' Ed. Soc., by Miss Sophia C. Stevens, Tr.	24 50
Wilmington, Mrs. Elbridge Carter	1 00

RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Townsend, Trustees under the will of the late Mr. Samuel Stone	300 00—319 25
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NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Weymouth, (N. P.) additional coll., by Mr. Benj. Humphrey, Tr. Benev. Soc.	6 63
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OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Taunton, Ladies' Ed. Soc. in Rev. Mr. Maltby's Church	26 25
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PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Abington, Cong. of Rev. Mr. Ward, bal. of subs. and bal. of sums to const. Capt. Joshua Whitmarsh and Dea. Edward Cobb, L. Ms. of Co. Soc.	23 13
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WORCESTER COUNTY SOUTH.

[Hon. Abijah Bigelow, Worcester, Tr.]

Dudley, Cong. Soc.	13 67
Grafton, Soc. of Rev. Mr. Biscoe, \$40 of which to constitute him an H. M.	54 71
Oxford, Cong. Soc., by Rev. Mr. Bardwell	41 00
Friends, by Dea. Lewis Chapin	2 00—43 00

CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

<i>Brooklyn, L. I., 1st. Ch., coll. in part</i>	77 38
" <i>Widow's Mite</i> "	1 00
	4 00
<i>N. E. Whitney</i>	10 00—92 38
<i>2d. Ch., Z. Lewis, Esq.</i>	20 00
<i>Mrs. Lewis</i>	10 00—30 00—122 38
<i>Morristown, N. J., Mrs. Condit</i>	5 00
<i>Mrs. Charlotte B. Arden</i>	30 00—35 00
<i>Newark, N. J., 3d. Ch., Rev. S. B. Treat</i>	25 00
<i>Ladies of 3d. Ch.</i>	16 00—41 00
<i>New York City, Allen St. Ch., coll. in part</i>	150 00
<i>Bleecker St. Ch., Rob. Boorman</i>	10 00
<i>John Dennison</i>	10 00
<i>E. H. Kemble</i>	25 00
<i>D. W. C. Olyphant</i>	100 00
<i>Mr. Griffing</i>	10 00
<i>Mr. Clark</i>	10 00
<i>J. W. Cowdry</i>	3 00
<i>X. Y. Z., in part to const. Rev. Edward McLaughlin a. L. M.</i>	10 00
<i>Female Ed. Soc., Miss E. Aspinwall, Tr.</i>	130 00—308 00
<i>Brick Ch., Collin Reed</i>	50 00
<i>Sacket & Brother</i>	10 00
<i>O. E. Wood</i>	10 00—70 00
<i>Broadway Tabern. on acc. coll.</i>	3 00
<i>David Hale</i>	5 00
<i>Mrs. J. Kenney</i>	2 00
<i>A member and his wife to const. their pastor, Rev. Joel Parker, a. L. M.</i>	40 00—50 00
<i>Carmine St. Ch., coll. in part</i>	115 50
<i>Central Presb. Ch., A. O. Wilcox</i>	20 00
<i>George L. Storer</i>	25 00
<i>Mrs. Carpenter</i>	5 00
<i>Hiram Miller</i>	5 00
<i>H. D. Sharp</i>	10 00
<i>J. N. Judson</i>	5 00
<i>Coll. in Ch.</i>	76 66—146 66
<i>Duane St. Ch., William M. Halsted</i>	200 00
<i>C. O. Halsted</i>	200 00
<i>Gordon Buck & Co.</i>	15 00
<i>Samuel Stephens</i>	10 00
<i>D. N. Demarest</i>	5 00
<i>Matthew Smith</i>	5 00
<i>" B. D."</i>	5 00
<i>" A Friend"</i>	20 00
<i>R. Bullock</i>	25 00
<i>David Lee</i>	25 00
<i>Joseph Otis</i>	100 00
<i>Dr. Chs. E. Pierson</i>	15 00
<i>Benj. L. Swan</i>	20 00—645 00
<i>Fourth Free Ch., Mrs. Langley</i>	2 00
<i>Cash</i>	25—2 25
<i>Mercer St. Ch., coll. in part</i>	220 42
<i>J. Torry</i>	3 00
<i>M. O. Roberts</i>	1 00—224 42
<i>Murray St. Ch., S. Walker</i>	5 00
<i>Mrs. Richard Varick</i>	50 00
<i>A Widow's Offering</i>	5 00
<i>Leander Mead</i>	10 00
<i>Mrs. Eliza Lewis</i>	10 00
<i>William G. Bull</i>	25 00
<i>John R. Hurd</i>	20 00
<i>E. M. Morgan</i>	25 00—150 00
<i>Pearl St. Ch., coll. in part</i>	99 61
<i>Robert Ackman</i>	10 00—109 61
<i>Second Avenue Ch., John McComb</i>	25 00
<i>Coll. in Ch.</i>	49 70
<i>John M. C. Chain</i>	75 00—149 70
<i>Seventh Presb. Ch., coll. in part</i>	338 68
<i>Coll. by Stephen Hoff, Tr.</i>	60 00—398 68
<i>Spring St. Ch., on account of coll.</i>	14 10
<i>W. C. R.</i>	15 00
<i>Coll. by Mrs. Halsted</i>	10 06—39 16
<i>Tenth Presb. Ch., coll. in part</i>	12 87
<i>Thompson St. Ch., Horace Leet, in part to const. himself a. L. M.</i>	10 00—2,581 85
<i>Poughkeepsie, N. Y., Mrs. R. C. Andrus</i>	5 00
<i>Troy, N. Y., 1st. Ch., James Ray. mond, Tr.</i>	38 00
<i>Paid Beneficiaries, June appropriation</i>	72 00—110 00
<i>2d. Ch., Charles Seymour, Jr. Tr.</i>	44 49—154 49
<i>United States Army, Maj. G. Loomis, by Rev. William A. Hallock</i>	25 00
<i>Miss Sophia Brewster, residence unknown</i>	1 00

\$2,965 72

UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

Albany, (Pearl St. Baptist Ch.) 31 50, Antwerp 8 12 39 62

<i>Adams</i>	<i>52 77, Brownville</i>	<i>8 50, Cooperstown</i>	<i>75 39, Canton</i>	<i>40 00</i>	<i>176 66</i>
<i>Cherry Valley</i>	<i>40, Champion</i>	<i>5 25, Evan's Mills</i>	<i>4</i>	<i>49 25</i>	
<i>Ellis Village</i>	<i>6 85, Fulton</i>	<i>26, Gilbertsville</i>	<i>139 75</i>		<i>172 60</i>
<i>Gouverneur</i>	<i>Deacon Wright</i>	<i>10, Houseville, Rev. J. Murdock</i>	<i>1</i>		<i>11 00</i>
<i>Jefferson County Ed. Soc.</i>	<i>46 15, Lowville</i>	<i>27 26</i>			<i>73 41</i>
<i>Lorain 8, Martinsburg</i>	<i>17 25, Manneville</i>	<i>16 38, Mexico</i>	<i>16 18</i>		<i>57 81</i>
<i>Middlefield Centre</i>	<i>24 37, New Haven</i>	<i>14 83</i>			<i>39 20</i>
<i>North Adams</i>	<i>Herman Colton</i>	<i>2, Eliza Sandford</i>	<i>0 25</i>		<i>2 25</i>
<i>Oswego, 1st Ch.</i>	<i>53 10, 2d Ch.</i>	<i>35 15</i>			<i>88 25</i>
<i>Plessis</i>	<i>bal. of Rev. Lewis M. Shepard's Life Membership</i>				<i>30 00</i>
<i>Pulaski, Fem. Ed. Soc.</i>	<i>8 50, Rodman</i>	<i>8 56</i>			<i>17 06</i>
<i>Schenectady</i>	<i>175, Springfield</i>	<i>45 40, Smithville</i>	<i>8 00</i>		<i>223 40</i>
<i>St. Lawrence, Ed. Soc.</i>	<i>25 46, Sandy Creek</i>	<i>2 25</i>			<i>27 71</i>
<i>Volney</i>					<i>8 00</i>
<i>Watertown, George Youlding</i>	<i>10, L. R. Sundiforth</i>	<i>5, Mrs. Sundiforth</i>	<i>1</i>		<i>16 00</i>
					<i>\$1,037 22</i>
					<i>[The above by Rev. D. Clark, Jr., Sec. and Ag't.]</i>
<i>Oneida Presbytery</i>	<i>3 21, Fem. Ed. Soc. of Presb. Ch., Utica</i>	<i>40, paid to the Tr.</i>			<i>43 21—1,030 43</i>
					WESTERN EDUCATION SOCIETY OF NEW YORK.
					<i>[J. S. Seymour, Esq. Auburn, Tr.]</i>
<i>Batavia, coll. 29 06, Byron Centre, coll.</i>	<i>23 21, Chili, Dea. Campbell</i>	<i>5</i>			<i>57 27</i>
<i>Gainesville, coll. 2 50, Lancaster, coll.</i>	<i>11 94, Lodi, coll. 20 85</i>				<i>35 29</i>
<i>Ripley, Rev. S. G. Orton</i>					<i>5 00</i>
<i>Rochester, H. B. Williams</i>	<i>10, A. Champion</i>	<i>96 88</i>			<i>106 88</i>
<i>Skaneateles, coll. 21 70, Warsaw, coll. 29 54</i>	<i>Westfield, coll. 23 48</i>				<i>74 72</i>
<i>York, coll. in part 5 50, Youngstown, coll.</i>	<i>54 40</i>				<i>57 90</i>
					<i>\$337 06</i>
					<i>[The above by Rev. Timothy Stillman, Sec.]</i>
<i>Auburn, Ladies' Scho. 70, Gainesville, bal. of coll. 15 25</i>					<i>85 25</i>
<i>Ovid, coll. 62 50, Rushville, by Rev. M. Gelston</i>	<i>47</i>				<i>109 50</i>
<i>A Legacy, fr. Ex's of Widow Fleming, late of Auburn, dec.</i>					<i>500 00—694 75—1,031 81</i>
					PHILADELPHIA EDUCATION SOCIETY.
					<i>[Geo. W. McClelland, Esq. Philadelphia, Tr.]</i>
<i>Carlisle</i>	<i>108 62, Carbondale, by Mr. Miller</i>				<i>204 62</i>
<i>15, Bridgeton, N. J. 81</i>					
<i>Erie, Legacy from Judah Cott's estate</i>	<i>55 20, Coll. 55, Ladies</i>	<i>76 47</i>			<i>186 67</i>
<i>Elkton, Mr. Henderson</i>	<i>20, Easton, Rev. Mr. Wolfe's Ch. 22</i>				<i>42 00</i>
<i>Fairfield and Cedarville, N. J. 15 64, Harrisburg, J. W. Weir</i>	<i>10</i>				<i>25 64</i>
<i>Montrose, Mr. Foster</i>					<i>1 00</i>
<i>Philadelphia, 1st Ch., Lady, by Mrs. Barnes</i>	<i>3, George Handy</i>	<i>20, Wm. Van Hartlingen</i>	<i>50, A Friend</i>	<i>5</i>	<i>78 00</i>
			<i>2d Ch., Miss Hannah Gibbs</i>	<i>20 00</i>	
			<i>3d Ch., Lemuel Lamb</i>	<i>25, Wm. Clark</i>	<i>37 50, Ladies in full</i>
			<i>of Scho. 25</i>		<i>87 50</i>
			<i>5th Ch., L. Harwood</i>	<i>75 00</i>	
			<i>1st Ch., N. L., A. Fenton</i>	<i>10, Misses Little</i>	<i>15 00</i>
			<i>Independent Presb. Ch.</i>	<i>31 30—306 80</i>	
			<i>Pittsburgh, 1st and 3d Chs.</i>	<i>233 50, by R. Edwards, Esq.</i>	<i>363 50</i>
			<i>123</i>		<i>80 74</i>
			<i>Reading, Pa., Presb. Ch.</i>		
			<i>St. Georges, Del., Sent by Mr. Hall</i>	<i>30, 19 30, A Friend</i>	<i>5, bal. 19 25</i>
					<i>73 55</i>
			<i>Westchester, Presb. Ch.</i>	<i>55 60, 4th Ch. Washington City</i>	<i>26</i>
					<i>91 60</i>
			<i>Wilmington, Del., Hanover St. Ch.</i>		<i>96 00</i>
			<i>An unknown Friend, by C. B. Dungan</i>	<i>5, James Atwood, bal. of schol.</i>	<i>37 50, Cash 10, Avails of jewelry</i>
					<i>53 37—1,525 49</i>
					<i>Whole amount received \$16,505 63.</i>

Clothing received during the Quarter.

Abington, Ms. Young Ladies' Sewing Circle, a bundle containing shirts, sheets, &c. &c. by Elizabeth Howe, Tr.

Hancock, N. H. Sundry articles, valued at 12 17, by Mrs. Harriet Mitchell, Tr.

North Rochester, Ladies' Sewing Circle, a bundle valued at 13 64, by Mrs. Henrietta Briggs, Tr.

Westboro', Ms. Ladies' Charitable Society, a box containing shirts, sheets, socks, &c. &c. by Miss Ann E. Tyler.

A

GENERAL INDEX

TO THE

FIRST TEN VOLUMES

OF THE

AMERICAN QUARTERLY REGISTER,

FROM JULY, 1827, TO MAY, 1838.

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GENERAL INDEX.

NOTE—The numerals refer to the volumes; the figures to the pages. When the volume is not specified, the pages in all cases belong to the volume which is named last preceding. All the important articles in the ten volumes of the Register are referred to in this Index under several distinct heads. Every article it is intended to mention once at least. The words selected in the title of articles are those which would most nearly designate the character of the article; in almost all cases, they are nouns substantive.

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